

DEVELOPMENT OF PSYCHOLOGY AND WOMEN

Report of
A Research—Cum—Action Project

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In this process of development and modernity there is a desire for change in the problem laden existing system. The focus of present study, as such, is on the problems encountered by married working women because of their dual role responsibilities as housewives and career women. The study is thus designed to seek the relationship of sex role identity, family structure and age with psychosocial competence (mental health) and value systems of working and non-working middle class, graduate women of three regions (West, East and Central) of U.P.

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ABBREVIATIONS

SRI	Sex-role identity
A	Androgynous
M	Masculine
F	Feminine
U	Undifferentiated
R (2)	Role varied in two ways (working and non-working)
WW	Working women
NWW	Non-working women
R (3)	Role varied in three ways (Bank clerks, teachers and non-working)
B	Bank clerks
T	Teachers
FS	Family structure
J	Joint
N	Nuclear
Ag	Age
EMA (0)	Early middle age (25 - 35 years)
LMA (1)	Late Middle age (35 - 45 years)
F values	
A +	ANOVA of SRI & R (3)
B	ANOVA of SRI & R (2)
C	ANOVA of SRI & FS
D	ANOVA of SRI & Age
E	ANOVA of R (2) & FS
F	ANOVA of R (2) & Age
G	ANOVA of Age & R (3)
H	ANOVA of FS & R (3)
LOC	Locus of Control
IPT	Interpersonal Trust
BAPC	Behavioural Attributes of Psychosocial Competence
PSC	Psychosocial Competence

CHAPTER - I

INTRODUCTION

Developing countries are passing through a process of rapid social change. These changes are taking place in the different spheres of social life - economic, political and psychological. These changes are planned and it is accepted that the transition from the traditional to the modern society will require the development of new social institution and also the reorientations of the existing ones. India is one of the developing countries passing through this phase. In this process of social transformation no emphasis is being placed in making changes at the level of individual. Though the individuals only can contribute in this change, yet no attention has ever been placed to understand resistance to changes imposed by their attitudes, values and motivations. The only concern that has been expressed for individual has primarily been based on fulfilling only the physical needs as health, nutrition, means of livelihood and literacy. Preparation for new social and psychological roles have entirely been left out of the purview of social thinkers, administrators and policy makers of this country. There has thus been a lag between institutional change and individual change in the process of development and modernisation. Under these circumstances how can the

individual identify, involve and be motivated to be a participant in this modernity. Individual modernisation thus appears as a pre-requisite of institutional modernisation. Human resource development has been considered as one of the most important component of social modernisation. It implies skilled manpower, role characteristics, national character, motivations, values, and self-esteem etc.

Human resource development efforts are to be focussed on both men and women. However, in the eve of transition from traditionality to modernity efforts to develop resources of women could be given more importance as this has been only women folk who could not enhance their potentials, who could not appreciate their strengths and weaknesses due to prevalent oppression and subordination in society. Significant issues like 'gender', 'patriarchy', 'several division of labour', 'homework' related to position of women in Indian pluralistic society, with different class, religion and culture, are to be considered in new perspective- the new perspective based on humanistic concern rather than domination of women over men or vice-versa.

Indian law has provided equity for men and women. It advocates that women should be given status, power and autonomy. Autonomy, a particular version of power, though is pointing towards the right to liberty, i.e. to act

independently in choice of career, education, life style etc. is still a far cry woman is being subordinated in the society. They are not getting the chance to develop their capacities due to long practices of denial of equity to women. The social stratification literature about the position of men and women also evidences the same as is clear from the following remarks of Hughes (1945) and Angrist (1969), "In each and every society sex functions as a master status channelising one into particular roles, designating one's position and determining the quality of one's interaction with others."

The following assumptions have been made explicitly or implicitly about the position of men and women in the literature on social stratification.

1. The family is the unit of the stratification system.
2. The social position of family is determined by the status of male head of the household and not by the total income of the family or occupation of wife.
3. The status of females living in families is determined by that of the males to whom they are attached. This assumption is further supported by the previous assumption as no importance is given to education and occupation of wife.
4. Women determine their own social status only when they are not married to a man.
5. Women are considered lower to men in hierarchies of wealth, power and prestige as the proportion of women in prestigious occupations and jobs is much less than that of men.

A reconsideration of these assumptions indicates that sex is an ascribed characteristic which (a) affects the evaluation of persons and positions, (b) is the basis of the persisting sexual division of labour and of sex-based inequalities and the sex dichotomy cuts across all classes and strata.

Indian culture has been and still is male-centered and male-oriented. The superior position and privileged status of males, permeate nearly every minor and major aspect of our social life. The disadvantageous consequences of being a female are lower life-expectancy, minimum education, poorly paid jobs, lower status expectations and fewer rewards compared to that of being a male. The complex institutional network (i.e. family, caste, religion, education and political) through the process of selection and elimination has narrowed down the options for women. The biological reality of being male or female not only leads to systematic discrimination through differential rewards and opportunities but also to different perspective or life options and choices emerging from a negative self-image.

Consequently, the roles which women occupy are likely to lead to more emotional problems compared with men.

The stage and setting for playing out the woman's role has typically and traditionally been the home. Traditional female roles of wife and mother are assigned through the event of marriage. Sets of activities and duties, clustering around customary roles in the home are introduced to women. The

domestic role of women precludes equality between the sexes. Woman is required to fashion the home into a dear, comfortable and attractive place where good food is served, order is maintained and the personal needs of occupants are met. She is expected to do whatever is necessary to accomplish this. No money or gain is associated with this work as it is considered the duty of woman for her dear inmates of the house. The role involves a total dependence on the husband and complete dedication to family. Friedrich Engels, a 19th century collaborator of Marx and a critic of the modern family, writes that family is founded on the open or concealed domestic slavery of the wife. J.S. Mill (1869) says that supervision of a household is an extremely onerous task. It requires incessant vigilance, an eye from which no detail escapes. It presents questions for consideration and solution, foreseen and unforeseen, at every hour of the day, from which the person, responsible for them can hardly ever shake herself free.

The role of the mother, although considered as a major source of satisfaction and self-esteem for women, carries the responsibility for the care of children. The physical and emotional well-being of children are often attributed to the interaction of mother with children. If children have problems, the mother is blamed. Her own interests are abandoned in favour of the interests of dependents. Mothers are tied down by the responsibilities and demands of young children.

Thus women have to put extra labour for the care of the children besides the labour for managing the house. It

is assumed that raising children and house-keeping does not require much competence. So low prestige is associated with these roles. This dual role responsibility with lower evaluation, leads to dissatisfaction and emotional problems of women. Studies on marital satisfaction over the life span reveal a U - shaped relationship between satisfaction and life period, satisfaction scores being lowest when children are young.

Almost all women perform the primary roles of wife and mother with varying degree of enthusiasm, resignation, indifference or aversion. If any woman wishes or tries to do something else, or does not believe in the primary roles of wife and mother, she is considered unnatural, immoral and unwomanly. The single major societal role of women related to house, if found unsatisfactory by women, does not provide an alternative source of gratification whereas man can focus his concern and interest on one role or the other depending upon satisfaction achieved from the two roles of house and work (Bernard, 1971).

The role of the housewife is unstructured and invisible. The male job-holders have to fulfil structured demands and adhere to specific job descriptions. The work of housewife does not have any specific job description. The work of maintaining people comfortably is tedious and repetitive. It can be done equally well by both the sexes. The proscription of men from this work and prescription of women for this work is a major source of emotion. These proscriptions and prescriptions prevent women from developing their potential

and making their full contributions to society.

Further women become housewives overnight simply by getting married. Whether the person possesses the skill or not is considered irrelevant as it is assumed that persons learn naturally how to run a household. The tasks performed by women in home are carried out under conditions which requires diffusion of attention and effort. Many events compete simultaneously for some action on the part of the woman. Thus woman is on duty twenty four hours a day. There are no standards of performance. The job can be done sloppily or perfectly, but this does not influence the material or affectional rewards. Above all, the apologetic, "just a housewife" suggests a low status and devaluation of the role of the housewife. The distress created increases in a spiral fashion.

Women in the present era are outgrowing these man-made restrictions. On the natural lines of human advancement, they are seeking economic and political independence. They are not ceasing to be females but they are ceasing to be weak, ignorant and defenseless. They are becoming wiser, stronger and better able to protect themselves, and their children. However, excursion of women into the world of work outside home, has most often been for economic reasons, adding to their repertoire another role which is secondary and often paid and a formalized version of one of the primary roles, such as nurse, teacher etc. Women are given low status jobs not commensurate with their background. The woman who combines

a job outside the home with her domestic roles is not a curiosity as in our agricultural country women always worked in fields with men, but as a least privileged stratum of society. The curiosity is for those minority unusual women who along with the roles of wife and mother also have a strong commitment to a high status career in post-Independent India. An increasing number of women are entering in remunerative occupations and professions, technical, professional or non-professional in both public and private sectors. According to Kapur, Ross, Hate et al (1969) women are now encouraged to take up work outside home. The Constitution of India departs from the inherited social system and lays emphasis on the adult woman as a citizen participating in the task of nation building. Dubey (1963) points that traditional conceptions regarding the place and role of women are slowly changing in contemporary Indian society.

Women by working outside home may provide necessities for the family, may maintain a higher standard of living by supplementing pay cheque of husbands. Her pay cheque is also the tangible evidence of the value of one's skills and is associated with attributes of achievement, personal worth and self-esteem whereas housework is characterized with relentless demands, isolation, loss of freedom, etc. The importance of house role diminishes as the children grow. All these gaps can be filled up by working outside the home. Some of the psychological needs like status, realisation of poential, ambition of career, desire to benefit society,

high energy level, active orientation toward life, utilisation of spare time, freedom to mix with people may also be fulfilled by working outside the home (Hoffman, 1974).

Problems of Working Women :

The problems and difficulties of working women are multi-dimensional and need deep probing. The problems are of three types : environmental, social and psychological. Each type of problem emerges in two situations i.e., at place of work and at home. The nature of problems may vary from inner conflict due to dual commitment and concern to the practical difficulty of combining work commitment with the role of housewife. Girls are taught to accept femininity, a role equated with dependence submissiveness, conformity and passivity. Women internalize self-sacrifice and expressive values. The notion of 'Paraya Dhan' (property of others) causes insecurity in girls. Their traditional values not only restrict opportunities of learning and self-development, but also lead intra and interpersonal problems.

Earlier research (Komarovsky, 1946) on cultural contradictions and the feminine sex-role showed that women suffered from uncertainty and insecurity because parent-in-laws, husbands and relatives, grand-parents were in favour of their daughters, daughter-in-laws, wives being in lucrative employment.

Kapur (1974) states that majority of husbands want their wives to work for financial gains to the family, but by and large they are not prepared to share the household

responsibilities. There is thus no change, reduction or modification in the familial role of women.

Komarovsky (1946) reports that the perception of women now is that she should be self assured, independent, and ambitious. Intellectual companionship of women with men is idealized. To some extent it can be said that the old norms of masculine superiority, assertiveness, courage, strength etc. are being replaced by an egalitarian ideology. But the attitudes of men towards career women and full time homemakers are still ambivalent. Men do not believe in symmetrical familial and economic responsibilities.

A modified traditional position can be observed, Komarovsky (1946) reports three types of males : traditionalists, pseudo feminists and modified traditionalists. All of them see no substitute for the mother during the formative years of her childhood. The greater importance attached to mother's role shows that belief in sex-role differentiation has weakened, but has not been relinquished. The expectations from woman to be goal setter and achiever co-exist with deeply rooted norms that the husband should be the superior achiever, in the occupational world and the wife should be the primary child rearer. Low self-esteem is associated with full-time home making wives. Equality in achievement of husband and wife is interpreted as a defeat for man. Ideological support for traditional sex-role differentiation is decreasing but the emotional allegiance to traditional pattern is still strong.

Carrying the dual responsibilities almost single-handedly along with numerous situational pressures, make women tired, irritable, unpleasant, and unenjoyable for others. Vasantha K Umar (1974) indicates that along with dual responsibilities vanishing domestic help is making even trivial matters irritating working women. If the working woman takes home life easy, she is accused of being inefficient and useless and is made to feel guilty. She feels torn between duties of home and vocational work. The study of Kapur (1974) further reveals that men still do not want to lose their grip over working wives and want their wives to hand over the pay to them.

Male co-workers and male bosses attempt to exploit women & are unwilling to offer equality to women. Eve-teasing is very common in India. The authority of female superiors is not acceptable to males. A reserved female demanding discipline and efficiency from male subordinates is labelled dictatorial and harsh. On the other hand, a polite and courteous woman boss is mistaken as inefficient. Males want women to be efficient, confident, independent, and assertive, and at the same time they do want them to be obedient and submissive. The development of individuality, interests, values and wishes of women are not accepted. The dichotomous expectations are likely to have an adverse effect on the self-concept, self-confidence of women. Thus the norms for occupational and academic success conflict with those of the traditional feminine roles. This happens more so in women who wish to

pursue a rewarding career as well as a rewarding marriage. The career is perceived in terms of the needs of husbands and demands of husband's job rather than of the self. Demands of the husbands' jobs are the major factors in the reluctance or inability of women to develop their own careers at levels for which their education has prepared them. Working women's position in society appears to be more frustrating and less rewarding due to massive inconsistencies in the norms for occupational and feminine success.

Even the studies on women are being influenced by factors like stereotypes, gender differences, biological determinism. The prevalent stereotype interprets behaviour of women in a sexist manner. It is assumed and argued that women tend to prefer cooperation over competition, are more sensitive than men to social clues and non-verbal communication and are more responsive to the desire and feelings of others. The myth of "Anatomy is Destiny" still persists inspite of the data provided by Maccoby (1974), Spence (1974), and others. Their researches have raised their voice against gender specialisation of instrumental and expressive characteristics. Eagly (1978) has suggested that such biased distortions stem from unconscious stereotypes and lack of recognition that every day examples of female persuasibility are embedded in unequal power relationships of social roles of men and women. Women's susceptibility to influence may be more attributable to situational pressures than to stable predispositions to yield.

In the study of sex-difference, trait psychology has not paid attention to the significance of the situation and socio-cultural context. Spence (1984) points out that many researchers have implicitly assumed personality traits and sex-role behaviours as highly related and even interchangeable aspects of a unitary phenomenon.

Masculinity-femininity and maleness-femaleness are assumed to be isomorphic dimensions. The assumption of biopsychological equivalence (genetic sex corresponds to masculinity-femininity), presupposes that biological factors cause differentiated personality characteristics.

The assumption of biopsychological equivalence has been subject to critical appraisal by Bem and Spence. The assumption that biological factors cause sex-differentiated personality characteristics and therefore society ascribes specialised sex-roles for men and women has been refuted by Maccoby (1974) on the basis of genetic findings. It has been observed that surviving characteristics may result from cultural diffusion rather than genetic transmission. Spence (1974). Bem (1974), Donelson and Gullahorn (1977 b) also refuted this determinism. Donelson and Gullahorn have shown that masculinity-femininity as well as biological maleness-femaleness is multidimensional and not a simple matter of bipolar opposites on a single continuum. The researches of Bem and Spence indicate that the two sexes differ quantitatively not qualitatively on psychological as well as biological variables. Sex-specialised complementary economic and social roles ascribed to men and women in the process

of evolution of family structure are no longer complementary as husbands are not the sole bread winner. The views on sex differences are becoming more and more egalitarian and sex-role differentiation is becoming invalid.

The egalitarianism in the resources, rewards, rights and authority of men and women may increase dynamism in life, accelerate growth and spontaneity and enhance creativity. Because principle of egalitarianism advocates :

1. respect for equal status
2. role-flexibility, i.e., sharing and exchange of role associated tasks;
3. development of internal locus of control, the development of the individual through the realisation of potential growth towards autonomy, and utilisation of unused abilities and talents of men and women etc. Trust and competence will be an outgrowth of the practice of egalitarianism. Thus de-stereotyping of sex-roles may improve the status of women.

Here a dilemma arises for women as to how much to adhere to expressive roles and how much to adhere to instrumental roles. The dilemma can be resolved by adopting an approach advocating equality and that is the androgynous approach of Bem and Spence. Spence points out that successful execution of even the most instrumental roles, typically requires expressive communal skills, just as instrumental agentic attributes contribute to affective performance or expressive roles. Possession of high levels of both instrumental and expressive qualities facilitate effective performance in given tasks across a variety of situations. Thus androgyny

may have greater functional value than strong sex-typing, as has been demonstrated by many studies reviewed later in the chapter.

PROBLEM :

The purpose of the present inquiry therefore is to find out the effect of sex-role identity on psycho-social competence, a configured measure of locus of control, interpersonal trust and behavioural competence. Since the roles assumed by a woman (whether she is only a housewife or is also a bread earner) may moderate the effect of sex-role identity on psycho-social competence, another variable was taken, i.e. role flexibility. An attempt has also been made to study the effect of role flexibility singly and jointly with sex role identity on psycho-social competence. Further, two more moderator variables have been taken into consideration, i.e., family structure and age.

Almost all the world's population lives in the family units of some kind but just who lives with whom and how large these units are, varies not only from one society to another but also from one class to another within the same society. These variations result from many economic and organisational factors. In India the joint family system is traditionally accepted and is considered desirable. But after the technological revolution, ever increasing pace of division of labour, over specialization of family functions, urbanisation, diversification of the occupational structure, the growth of population, social and economic inequalities the joint family system

in India is giving way to nuclearization of families. The 1971 Census Report indicates that less than 7 per cent of Indian families have ten or more members, whereas 25 per cent have three members or less and 43 per cent have four to six members. Thus, it can be said that 25 per cent of Indian families are nuclear. The age of nuclear family may have increased due to feminism. The adaptive functions and kinship models of the social structure of family are changing. Emancipation of women and an increasing demand for the actual implementation of the principle "equal pay for equal work" is also leading to nuclearization of families as joint family structures may serve as a barrier to egalitarian role patterns between husband and wife (Conklin, 1973). The Constitution of India incorporates egalitarian values which are strikingly opposed to the traditional norms. The Indian joint family is compassionate, indulgent, takes care of helpless and weak. Woman in joint family is treated to some extent as an outsider and is given lesser support in comparison to male. The work limits are confined to boundaries of household whereas in nuclear families women are independent, are an important contributor and determiner of functions of the members of the family. Many of the responsibilities outside home are also shouldered by women in nuclear family. These family patterns may differentially influence the psycho-social competence of women. However, with increasing age, the role and status of women in joint family also changes. She is given more authority and autonomy in joint family also. Therefore the variable of age has also been picked up in the study.

CONCEPTS

1. Sex-Role Identity :

The concept of sex-role identity is expressed through three words. Each needs to be explained. The first term is 'Role'. Role has been conceived by sociologists as a set of normative expectations attached to various positions and functions. From an individual's angle, normative role expectations indicate roles for behaviour, codes of conduct devised by social-cultural groups. Thus normative role expectations specify the acts of any person of a given age, sex or social status in a given situation.

The second term 'Sex-Role' implies a subject's behavioural expectations on the basis of gender. However, these gender prescriptions and proscriptions vary according to the social-cultural group membership and social status of the individual. Behaviour in accordance with prescribed sex-role brings reinforcement to the individual. A close look at the literature reveals that men are assigned more difficult, dangerous, rewarding and prestigious roles requiring instrumental skills, whereas women are expected to be nurturant, warm, affectionate and caring. In brief, women are assigned expressive roles which are other-oriented whereas roles of men are self-oriented.

The existence of sex role prescriptions and proscriptions has been well documented by Ellis and Bertler (1973);

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Rosenkrantz et al (1968). Further, it is documented that both sexes learn to devalue women and their activities. From early childhood, boys are socialised for achievement, aggression, intellectual competence, independence and girls are socialized for submission nurturance etc.

With the developments in science and technology, socio-economic aspects of life are changing. Voices are being raised that men and women ought to be socialized in androgynous manner so that man comes in close contact with feelings of nurturance, warmth, affection and empathy and woman develops independence, boldness, courage, letting out docility and helplessness. A merger of instrumental and expressive qualities is being advocated.

The change is not to be brought only in the socialization practices but also in the societal structure. Norms and roles for adults are required to be shifted to an androgynous orientation from the restricted orientations of masculinity and femininity. The development of sex-role identity involves three aspects :

1. Establishing/developing sex-role preference, i.e., perceiving the role of one sex as more desirable than that of the other sex.
2. Adoption of sex role, i.e., sex-related behaviour.
3. Incorporating the response characteristics of a sex-role into one's own personality (Lynn, 1959).

Sex-role preference can be observed in both girls and boys at the age of three years and these preferences are well-established by the age of five. In middle childhood a wide-spread preference of girls for masculine role indicates ambivalence in identification with the feminine role. However, boys unequivocally identify with the masculine role without any preference for opposite sex-role. Brown (1959) has given a socio-cultural explanation for these preferences. According to him, traditional society is male-oriented and male-dominated. Therefore, appeal for masculinity is great. Besides, before adolescence girls are not constrained to engage in boyish behaviour. As girls enter adolescence, many do's and don'ts are imposed which are gradually internalized. The display of sex-typed behaviour is learned as a function of reinforcement, modelling etc.

At the stage of identification with the sex role, girls face fewer problems as sex-role adoption and identification occur concomitantly at the age of five to seven years (Ward 1969). However, in the case of boys identification with father develops at a later stage (Ward, 1969), as the first parental identification of either sex is with the mother. Thus, in the process of sex-role identity girls enjoy advantage over boys at the matured stage.

Thus development of masculinity and femininity in boys and girls is based on gender.

Further internalisation of sex-role congruent with gender is equated with adaptability and socially desirable behaviour, whereas deviation from culturally sanctioned congruence between sex-role and gender has been considered maladaptive and socially undesirable. Maleness-femaleness and masculinity-femininity are considered isomorphic dimensions. Psychologically healthy males are marked by masculinity and females by femininity. Thus emphasis has been laid on goal directed dominant, cognitive, socially ascendant manner versus sensitive supportive and non-competitive components (Johnson, 1965).

Thus historically as well as cross-culturally, masculinity and femininity have represented complementary domains of positive traits and behaviour. Different theorists have designated different labels for these domains. Parsons and Bales (1955) define instrumental role as a behavioural orientation toward goals which transcend immediate interactional situations. These roles are task-oriented and assigned to men that contribute to the operation of society's political and economic institutions. Expressive roles involve a primary concern with the relationships among others and between others and oneself, the receiving of pleasurable responses from others by giving pleasures. Roles within family are oriented around ministering physical and psychological needs of family members and promoting interpersonal harmony within the family unit.

According to Kagan (1964) masculinity and femininity have been conceptualized in terms of relatively enduring

traits, more or less rooted in anatomy and physiology. The definition of masculinity and femininity, given by him, indicates the distinguishing attitudes, behaviour or experience of men and women. Parsons and Bales (1955) point to two roles based on division of labour, i.e., instrumental or masculine and expressive or feminine. Instrumental role is defined as a behavioural orientation or problem-solving approach towards goals which transcend immediate interactional situations. Man has been construed as a bread-earner, and protection giver. These task-oriented functions, assigned to men, contribute to the operation of political and economic institutions of society. Expressive roles involve relation oriented approach and pleasure giving activity and are assigned to women within the family bounds. Women are held responsible for (1) satisfying the physical and psychological needs of family members, (2) promoting harmony.

Bakan (1966) associates masculinity with the agentic orientation manifested in such characteristics as self-assertion, self-protectiveness and self-aggrandizement, and femininity with communal orientation. It is manifested in selflessness and a desire to be with others. Spence (1979) assumes that masculine and feminine characteristics are stable internal predisposition for behaviour.

Traditionally the constituents of masculinity and femininity are construed as 'biopolar opposites' of unidimensional continuum. These two modes are complementary to each other. High masculinity means absence of femininity and high femininity absence of masculinity.

Bakan (1966) while describing agency as a goal-oriented sense of self manifested in such characteristics as self assertion, self expansion and protection in contrast to communion, also espouses a dualistic position. He indicates that masculinity and femininity in their psychological meaning are separate dimensions of personality that can co-exist in the same individual. He also, proposes that a high degree of either agency or communion unchecked by the other is destructive for the individual as well as for society. What is desirable is an abundance of both agency and communion.

Moreland et al (1978) label masculinity as an instrumental activity and femininity as emotional expressiveness. But Pedhazur and Tetenbaum (1979) characterize masculinity with assertiveness and femininity with personal sensitivity.

In the footsteps of Bakan, recently Bem (1974, 1975) and Spence (1975) have construed masculinity and femininity as orthogonal dimensions rather than 'biopolar opposites'. The assumption of the independence of masculinity and femininity implies that individuals can be high or low on each of the dimension. An individual is considered sex-typed to the extent he or she endorses sex-stereotyped characteristics of one variety to the relative exclusion of characteristics of the other variety. Thus a masculine individual is one who endorses more of masculine qualities than feminine qualities. A feminine individual is one who endorses more feminine characteristics in comparison to masculine qualities. An egalitarianism in both the qualities may be labelled as 'androgynous' (Bem, 1974). Andro is Greek root for

male and Gyne is the Greek root for female. The concept of androgyny postulates that there is no intrinsic link between one's anatomical sex and one's own behaviour and interests.

Bem (1974) defines operationally androgyny as the possession of masculine and feminine traits in balanced and equal proportions. Spence (1975) defines it in terms of possession of both masculinity and femininity in high and equal proportions. In this way it is possible to differentiate androgynous individuals from undifferentiated individuals who are low on both masculine and feminine traits.

Figure showing classification of individuals on Sex-Roles :

		Masculinity	
		H	L
Femininity	H	A	F
	L	M	U

Bem (1975) speculates upon the nature of androgyny as follows : The androgynous individuals should be able to remain sensitive to changing conditions of the situation and engage in whatever behaviour seems most effective at the moment regardless of stereotypes appropriate for one sex or the other. Thus sex-appropriate or sex-reversed persons are less flexible than their androgynous counterparts.

PSYCHOSOCIAL COMPETENCE

On the basis of studies done by Smith (1966) and Zekiel (1968), Skinner (1962), Silber, Hamburg, Coelho et al (1961,

1962, 1963, 1969); Tyler (1975) has conceptualized a three, faceted personality configuration: The competent self, developed around a set of self-attitudes, world attitudes and relevant behavioral styles.

This synthesis suggests that these three sets of attributes underlie a pattern of behaviours and self reactions which function to sustain each other and a benign cycle of life. Conversely opposite sets of roles function as an incompetent self configuration to sustain a self destructive life style.

SELF ATTITUDES : The competent person maintains at least a moderately favourable self evaluation, thinks he is causally important in his life and views himself as essentially responsible when effects do or do not correspond to his desires. In contrast a person with an incompetent sense of self thinks of himself as lacking in self worth, and self efficacy and as not particularly responsible for the effects associated with his behavior. The work of Rotter (1966 & 1975) and his associates, investigating the internal and external locus of control of reinforcement and work of de Charms (1968, 1969) have contributed materially to defining self efficacy as a meaningful personality dimension, and their work undergoes the concept of self attitude formulated here.

WORLD ATTITUDES : The competent person maintains a stance of moderately optimistic trust as a basis for developing a pattern of constructive interaction with the world. The non-competent person seems pessimistically distrusting and hereby builds a destructive pattern of interaction. Again

Rotter and his students have found a "generalized expectancy for trust defined as belief in the trustfulness of communications" (1967).

BEHAVIORAL ATTRIBUTES: The competent person is characterized by an active coping orientation, high initiative, realistic goal-setting, substantial planning, forbearance and effort in the service of attaining goals and a capacity for enjoying success, suffering failures and building from both.

In contrast the incompetent person copes more passively and planlessly, sets goals erratically and implements them in same way and finally less actively enjoys success, feels failure or profits from either (F.B. Tyler).

Value Systems

'Ways to live' :

The behaviour of a person can be understood in terms of the values which he clings to, which he expects the world to respect and in the promotion of which he is engaged. Not only may an individual's behaviour and activities be explained in terms of the values he cherishes, but that the behaviour, the meaning and significance of a social action may be understood in terms of the values prevalent in a community.

Values are being considered as normative propositions rather than existential ones. Both existence and the values are very closely related to each other and they can be said to be interdependent. Values, initially, are exterior to an individual but with his interactions with others, the social norms become an integral part of his personality.

Tolman (1948) also remarked "Personality is to be defined in terms of innate and acquired systems and in terms of belief value matrix". Behaviour is thus regulated from within as well as by the sheer force from without. As Sherif (1936) argues "We have the transition from heteronomous conduct to autonomous personality." Kluckhohn (1954) feels that it is a fact of both observation and introspection that there are three types of experiencing.

- (i) What exists or is believed to be
- (ii) What is desired, and
- (iii) What is desirable.

The question arises, what is value ? The word 'value' has different meanings in different branches of social science. As the Cornell Study Group defines, "Value is potentially a bridging concept which can link together many diverse specialised studies (1949, p. 389). There is no consensus of opinion about it. The only general agreement is that value propositions are normative propositions rather than existential ones, i.e. they have 'demand' or 'required' characteristics in them.

According to W.E. Martin (1954), values are precipitate of behaviour. They are established predispositions of behaviour.

Kluckhohn (1948) defines values as a conception explicit or implicit; distinctive of an individual, or characteristics of a group, of the desirable, which influences the selection from available modes, means and ends of action.

In simpler words, "A value is a person's idea of what is desirable, what he or others ought to want, not necessarily what he wants.

Morris (1942) argues that individual differs culturally in various religions, ethical systems, types of art and philosophies. He also talks about three basic components of human values :

1. Dependence. Dependence is characterised as a need for early compliance with the world.
2. Dominance. Dominance is defined in terms of the 'need to be dominant in a situation', not a dependable world but a controllable world.
3. Detachment. Detachment is a movement away from excessive external stimulation, and away from a demanding pushing world".

Allport Vernon (1931) have spoken of 6 types of values:

- | | | |
|----------------|---|---------------------------------|
| 1) Religious | : | Love with religion |
| 2) Theoretical | : | Love with truth |
| 3) Political | : | Love to power |
| 4) Social | : | Love with social aspect of life |
| 5) Aesthetic | : | Love with beauty |
| 6) Economical | : | Practicability of life |

The classification of values by Charles Morris (1956), M. Sherif (1936), Dewey (1949) and Kluckhohn (1954) leads us to believe that the field of values can be known only through a study of preferential behaviour. Such behaviour can only be measured indirectly, i.e., through perceptual selection.

The values are thus the central theme of individual and social behaviour.

It seems that the word value refers to something which establishes a rule or describes a sanction, or serves as

yardstick. But it should be pointed out that the normative character or proposition does not itself make the proposition a norm, but only implies its capacity for being such. Again, value propositions may be based on existential proposition, but it is quite different to say that they are existential statements.

Further, since value system possess a normative character, the problem arises as to how this 'norm' or 'ought' is defined. The same normative characteristic cannot be applied to persons of all the cultures. What is desirable in Indian culture may not be so in other cultures. Thus culture seems to play an important determining role in normative standards.

In Indian society it appears that moral standards permeate the complete social and personality system of the individual especially women. Evaluation seems to be based on moral ground which is communicated through religion primarily. Thus religious codes, preachings and sanctions have a domineering affect on value attitude system of individuals in this culture. So it is felt that the effect of cathectic (desired) and cognitive (knowing) symbols although not completely absent in Indian value system is much lesser in comparison to evaluative ones. The social life of an individual is mostly guided by religion wherein different conceptions of good life have been advocated. It follows that the value incorporated in an Indian is basically rooted in religious and moral codes of this culture.

Agreeing with Kluckhohn value seems to be that explicit or implicit prescribed motivating force assimilated by ego,

which guides an individual in making perceptual selection on the approval-disapproval continuum.

Every cultural group has its own values which have been developed over time to fit the group. The social classes within a cultural group also have different values. Since the prescribed pattern of life is different for members of the two sexes, every social class has a separate set of values for males and females.

The values and interest of women collectively may also be different significantly from those of men.

Familial and social processes shape the experience of a girl in ways that result in special outcomes for her. Identification with her own sex and its characteristics role is learned early by most girls. Her socialization gives her perceptions and learnings, that show her clearly where her 'place' will be as she matures. She may find that she has to make choices that boys do not need to and that something of her gets lost in the process, by the time she becomes an adult.

However, values have a temporal and transitory characteristics as the needs of the society change, so do its values the unacceptable becomes acceptable and the exceptional becomes as common place. Society no longer needs to prepare a girl for a life time of domesticity and other qualities exhibiting expressiveness. If girls can be socialized to be competent and expressive, instead of being expressive

only they may be psychologically healthier, while little is known about the effect of a comparable balance in males, it is conceivable that both competence and expressiveness instead of competence only, would be healthier for them too.

It may be argued that those who are androgynous are adopting to new values. These people are outgoing, competent and better adjusted to the present technological world. It is believed that masculine and feminine would be, laden with traditional values, different from those of androgynous persons.

To sum up, values can be best known in the way how one is, how one likes to be and how one considers is 'desirable'. The configuration of all these three can be best determined in the 'conceptions of life' prescribed in various religious scriptures and ethical notions of mankind.

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CHAPTER - II
METHOD OF PROCEDURE
PILOT STUDY

Need

Development is conventionally taken to mean economic development. The economic development of women means their economic independence. The problem of economic independence especially arises in the case of women belonging to the middle class. In saying this, we assume that society is divisible into three economic classes - upper, middle and lower. According to Marxian theory, the socialist society will be classless. The society in which we are living, however, is not socialistic in the Marxian sense. We have in India not only the stratification into three classes but also according to caste. The middle class is said to be the backbone of society. It is also the custodian of the morals of the society. The problem of its development, therefore, is crucial for the development of women as a whole. The question of economic independence of the lower and upper classes is comparatively less serious for they are, in many ways, economically independent. Women of the lower classes are earners because they have to be so in order to make their both ends meet. Because of their earning capacity they are not tied to the family for economic but other reasons. Where these are not strong enough, separation and divorce are an easy matter. The mores of society are binding

on the middle class. The lower classes are relatively free from them. In a middle class family until recently separation or divorce was regarded as an ignominy and a failure. Such is not the case in the lower classes. The women of the upper classes also are generally economically independent because of patrimony or an income of their own. The upper classes can also afford to be above morality because of their superior economic status.

Since economic independence of middle class women can come only when they can become earners - self-employed or employed by others. Once they become earners they take upon themselves a role which the traditional society denied to them. If they are married, they take upon themselves the additional role of being a working woman while continuing to play the role of a housewife. This duality of roles creates many problems affecting their development. It is to these problems, standing as hurdles in the economic development of middle class women, that the present enquiry was addressed.

In proceeding to undertake the enquiry, the initial problem was to define the occupations of middle class women. This proved to be no easy matter. The problem was solved by taking the help of ten experts, who were knowledgeable in the area. They were asked to classify a given list of occupations into the category of upper, middle and lower. According to the pooled judgment of these experts bank officers, doctors, university teachers and administrative officers were placed in the upper category. Bank clerks, nurses, secondary school

teachers, head mistresses of primary and high schools, P.C.S. officers, librarians, research assistants were placed in the middle class category.

The next problem was to select two occupations out of the occupations placed in the second category. On the basis of an intuitive judgment about the availability of the large number of respondents (about 600) needed for the study, bank clerks and intermediate teachers were picked up for study. The intuitive judgment were, however, to be confirmed by empirical enquiry and it was, therefore, decided to undertake a Pilot Study. The study was also intended to find out the suitability of the tests proposed to be given to the respondents. The proposed tools called for a degree of linguistic ability generally found in graduates. Even though bank clerks and intermediate teachers were graduates, and some of them even post-graduates, one could not be sure that the proposed tools could suit their educational background. All the proposed tools were originally in English and had to be translated and adopted to suit the respondents. The pilot study also served as a device for checking the suitability of the translations of the tools.

Method

The sample of the pilot study comprised of three groups of women (i) single working women - consisting of unmarried, divorcee and widows (ii) married working women; and (iii) married non-working women. Sixteen subjects were taken from

each group. The working women group comprised of clerks and intermediate class teachers.

The following tools were administered to the sample:

- i) Modified Bem's Sex-Role Inventory
- ii) Rotter's Internal-External Locus of Control Scale
- iii) Indian Adaptation of Interpersonal Trust Scale
- iv) Tyler's Behaviour Attributes of Psychosocial Competence Scale
- v) Ways to Live Scale

The tools were administered in two phases. In phase I, Sex Role Inventory, Locus of Control and Interpersonal Trust Scale were administered. In the phase II, BAPC and Ways to Live Scale were administered. The scales were scored according to their standard scoring procedures. The subjects were classified into four sex-role groups using median split method.

Results

It may be seen from the Table 2.1 that out of 47 women, 7 (14.89%) were found to be masculine, an equal number were feminine, 17 (36.20%) were androgynous and 16 (34.00%) were undifferentiated. It is interesting to find that a large number of women are taking up high masculine identity, either alone or in combination with their femininity. Sixteen (34.00%)

women could not decide properly about their identity. This shows that a large number of today's women are confused about their sex-role. Due to the advancement of science and technology, women are coming out of their shells. In this atmosphere, some women are in a state of chaos whether to take up masculine role or stick to their age old stereotyped feminine role.

TABLE 2.1
Distribution of Women in Four Sex-Role Groups

Groups	N	%
Masculine	7	14.90
Feminine	7	14.90
Androgynous	17	36.20
Undifferentiated	16	34.00

A further break up of sex-role groups by locus of control in Table 2.2 shows that masculine women are equally distributed as internal or external in self-attitude. A large number (85.70%) of feminine women are external in their self-evaluation demonstrating fatalistic attitude. A slightly large number (53.30%) of androgynous women show favourable self-attitude than unfavourable self-attitude. Most (81.20%) of the undifferentiated women believe in fate, luck and powerful others. On the whole (64.40%) women were found to be more externally-oriented than internally-oriented.

TABLE 2.2
Distribution of Women by Sex-Role Identity
and Locus of Control

Groups	Internal N	Control %	External N	Control %
Masculine	3	50.0	3	50.0
Feminine	1	14.3	6	85.7
Androgynous	9	56.3	7	43.7
Undifferentiated	3	18.8	13	81.2
T o t a l	16	35.6	29	64.4

Regarding trust (Table 2.3) out of 7 masculine women, 6 (85.7%) showed high trust. Among 7 feminine women, 4 (57.1%) showed high trust while 3 (42.9%) demonstrated moderate to low trust. Almost an equal number of androgynous women fell in the categories of high trust (47%) and low trust (53%). Similarly among undifferentiated women, 47% showed high trust while the rest of 53% showed low trust. On the whole, 54% approximately showed high trust and 46% approximately showed low trust. Thus the sex-role groups did not differ much in trust.

TABLE 2.3

Distribution of Women by Sex-Role Identity and Trust

Groups	High Trust		Moderate Trust	
	N	%	N	%
Masculine	6	85.7	1	14.3
Feminine	4	57.1	3	42.9
Androgynous	8	47.0	9	53.0
Undifferentiated	7	46.7	8	53.3
T o t a l	25	54.3	21	45.7

Table 2.4 shows behavioural attributes-wise break ups of sex-role groups. It may be noted that about 65% of androgynous women had high behavioural competence followed by masculine women (57%). Feminine women and undifferentiated women mainly showed low behavioural competence.

On the whole, 54% approximately women showed high competence against about 46% women showing low competence.

TABLE 2.4
Distribution of Women by Sex-Role Identity
and Behavioural Attributes

Groups	High Competence		Low competence	
	N	%	N	%
Masculine	4	57.1	3	42.9
Feminine	3	42.9	4	57.1
Androgynous	11	64.7	6	35.3
Undifferentiated	7	46.7	8	53.3
T o t a l	25	54.3	21	45.7

The overall results indicate that more androgynous women show internality and high competence followed by masculine women. Feminine and undifferentiated women mostly show external orientation and low competence. On the trust dimension, all four sex-role groups have similar distribution. Thus, it can be said that androgynous and masculine women are more psychosocially competent than the feminine and undifferentiated.

It may also be observed that the responses are skewed due to a very small sample. The ambiguity of items and language was clarified through pilot study.

DESIGN AND SAMPLE

Variables

The focus of the present study, as stated earlier, is on the problems encountered by married working women because of their dual role as housewives and career women. Therefore, the first variable of this enquiry is working or non-working

married women or the number of roles performed by a married woman. It is assumed that non-working married women are playing only a single role that of a housewife whereas, married working women are performing two roles - those of housewife and career women.

Since, in traditional society, to be an earner is considered to fall in the domain of the male, the working woman is looked upon as taking upon herself masculine role. Whether a working woman can successfully perform the role or play the role of a male, is debated but the debate is misconceived, as according to present day enlightened thinking, there are, not only two roles - masculine and feminine - but four roles. An individual, male or female, can identify himself or herself with four possible sex-roles :

1. Masculine (High on Masculinity and low on Femininity)
2. Feminine (High on Femininity and low on Masculinity)
3. Androgynous (High on Masculinity and High on femininity)
4. Undifferentiated (Low on Masculinity and low on Femininity)

The second variable of the present study, therefore, is sex-role identity possessing the four above mentioned labels.

Because a woman is working and also married and, therefore, performing a dual role, and because the performance of a dual role (especially in a society that does not contenance women taking up a job) these women may suffer from conflict and stress and, therefore, the question arises whether taking up a career by married women effects their psychosocial competence (mental health).

For these reasons, the third variable of the present study is Psychosocial Competence. This has three dimensions:

- (a) attitude towards self,
- (b) attitude towards world, and
- (c) behavioural attributes.

Whether a married woman takes to a career (and is not merely forced to do so either by economic necessity or the greed of in-laws), her decision is governed by the values that she cherishes. Values are the desired or desirable ways to live. Therefore, working and non-working women and women with different sex role identities may be expected to possess different values.

Nine values, therefore, constitute the fourth variable of this study.

The age of the working and non-working women can effect their psycho-social competence and values. Age has been taken, therefore, as the fifth variable of this study. It is treated at two levels :

1. Early middle age (25 - 35 years)
2. Late middle age (35 - 45 years)

Indian families are traditionally joint, although, they are fast breaking up, and nuclear families are increasing specially in the case of working women. The joint family is both a source of stress and comfort. Therefore, the structure of the family seems to be an important factor, influencing both the psycho-social competence and the value of an individual. Family structure has been taken as the sixth variable of this study. It is treated at two levels - Joint and Nuclear.

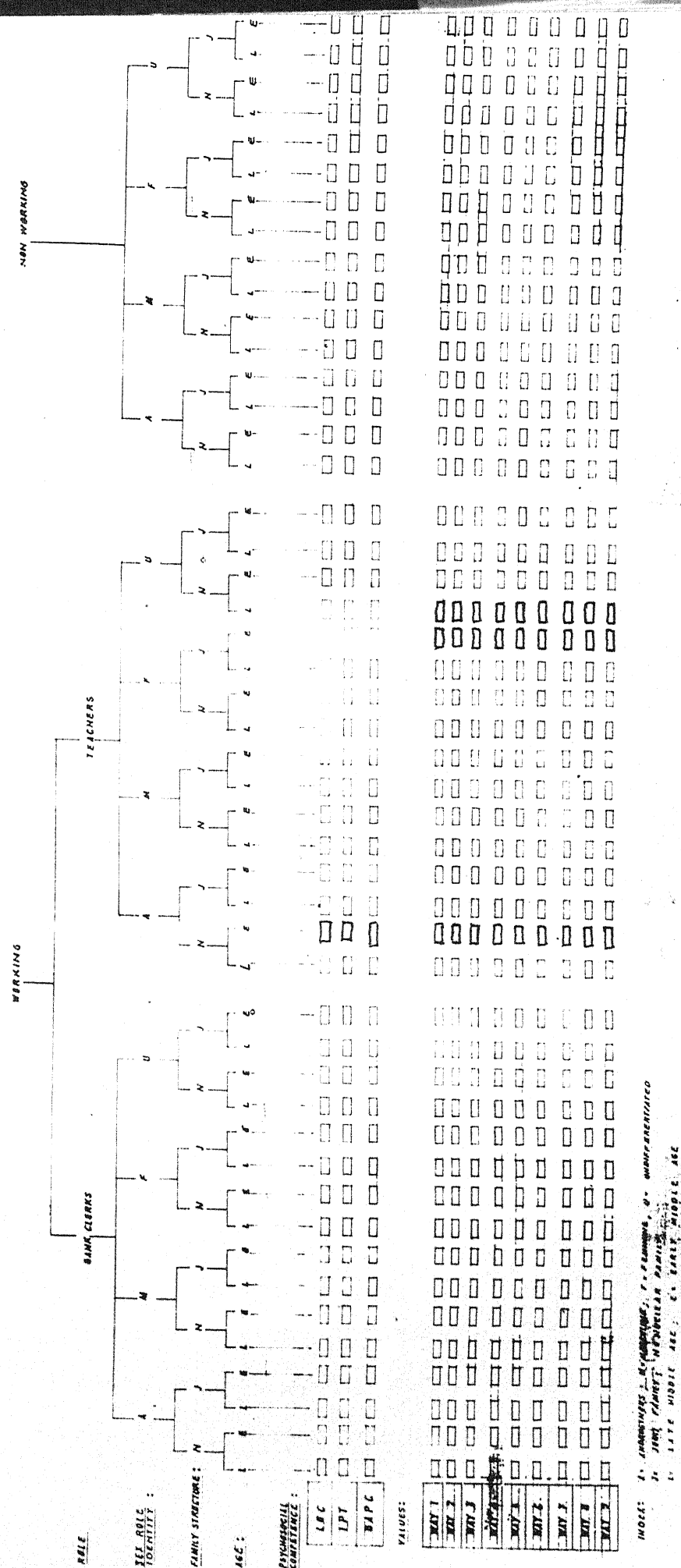
Design

In the present study there are four independent variables of working non-working, sex-role identity, age and family structure. The first variable has two levels - working and non-working, the second variable has four levels - masculine, feminine, androgynous and undifferentiated sex roles. the third variable of age has two levels - early and late middle age and the fourth variable of family structure has two levels- joint and nuclear.

The dependent variables of the study are psychosocial competence and values. Psychosocial competence is a three faceted configuration of self attitudes, world attitudes and behavioural attributes. Values have nine levels or nine 'ways to live'. The study, therefore, uses a 2 x 4 x 2x2factorial design.

The following figure depicts the relationships investigated in the present study.

FIG. 2.1 GRAPHIC REPRESENTATION OF THE STUDY



Respondents

The respondents of the present study were first selected on the basis of the first variable. Since it had been decided earlier that working women, for our purposes, will be bank clerks and intermediate teachers, an attempt was made to have an equal number of bank clerks and intermediate teachers in our sample. Eventually, however, the sample of bank clerks came to be 135 and of intermediate teachers 150. In order to ensure that the non-working respondents were as similar to the subjects selected as working the sample of non-working women, consisted of those women, whose husbands were employed as bank clerks or intermediate teachers. The women working as intermediate teachers were taken only from girls' institutions and therefore the sample of non-working women - wives of intermediate teachers was drawn from intermediate colleges for boys. In the case of non-working wives of bank clerks, the sample was drawn from wives of male bank clerks working mostly in the same bank from which the sample of working women bank clerks was drawn. The sample eventually came to be 150 of non-working housewives of bank clerks and 150 housewives of male intermediate teachers.

In order that our enquiry could be representative of the State of Uttar Pradesh, it was also considered expedient to draw the sample of working and non-working women from the three main regions of the state, viz., Eastern, Central and Western. Varanasi city was taken to represent the eastern region, Lucknow of central region and Meerut of western region.

The number of respondents studied in each region is 185,200 and 200 respectively.

The variable of sex-role identity & age were 'assigned' variables. A subject was assigned to one of the four sex roles on the basis of her score on Bem's Sex Role Inventory administered to her. Similarly, a subject was assigned to one of the two age categories on the basis of her reported age. In response to the item on the age of the respondent in the interview schedule. Similarly, a subject was assigned to one of the two categories of family structure on the basis of information supplied by her while filling up the interview schedule.

A summary statement of the distribution of subjects by variables is given in Table 2.5.

	Working Women	Non-working women
Lucknow	100	100
Meerut	100	100
Varanasi	85	100

Roles	Working women (285)				Non-Working Women (300)				
Age	EMA		LMA		EMA		LMA		
FS	J	N	J	N	J	N	J	N	Total
25		22	18	23	38	27	16	12	181
19		16	13	16	24	13	10	3	114
14		9	9	16	28	24	6	8	114
23		24	20	18	38	28	14	11	176
otal	81	71	60	73	128	92	46	34	585

Abbreviations:	FS	=	Family structure
	EMA	=	Early middle age (25 - 35 years)
	LMA	=	Late middle age (35 - 45 years)
	J	=	Joint
	N	=	Nuclear
	A	=	Androgynous
	M	=	Masculine
	F	=	Feminine
	U	=	Undifferentiated

Hypotheses

Hypothesis related to LOC :

1. Masculine women are more internal than androgynous women, who in turn, are more internal than feminine women, and undifferentiated women are least internally controlled.
2. Working women are more internally controlled than non-working women. Within the group of working women, teachers are more internally controlled than bank clerks.
3. Women living in nuclear families are more internal as compared to women living in joint families.
4. Women of higher age group are more internally controlled than women of lower age group.
5. There is a significant dual interaction effect of sex-role identity, roles, family structure and age (taken two at a time) on locus of control scores of women.

Hypothesis related to IPT :

1. Masculine women are less trusting than androgynous women, who in turn, are less trusting than feminine women. Undifferentiated women are most trusting.
2. women living in nuclear families are less trusting than women living in joint families.
3. Working women are less trusting than housewives. Within working women group, bank clerks and teachers do not differ from each other, as far as trust scores are concerned.
4. Women of higher age group are less trusting than women of lower age group.
5. There is a significant interaction effect of sex-role identity, roles, family structure and age on interpersonal trust scores.

Hypothesis related to BAPC :

1. Masculine women are more behaviourally competent than androgynous women, who in turn, are more competent behaviourally than feminine women and undifferentiated women are least behaviourally competent.

2. Working women are more behaviourally competent than non-working women. Within the group of working women, teachers are more behaviourally competent than bank clerks.
3. Women living in nuclear families are more behaviourally competent as compared to women living in joint families.
4. Women of higher age group are more behaviourally competent than women of lower age group.
5. There is a significant dual interaction effect of sex-role identity, roles, family structure, and age on BAPC scores of women.

Hypothesis related to configured measure of PSC :

1. Masculine women are higher on configured measure of psycho-social competence than androgynous women, who in turn, are more planful than feminine women and undifferentiated women are lowest on the configured measure of psychosocial competence.
2. Working women are higher on configured measure of psychosocial competence than non-working women. Within the group of working women, teachers are higher on measure of psychosocial competence than women working in banks.
3. Women living in nuclear families are higher on configured measure of psychosocial competence as compared to women living in joint families.
4. Women of higher age group are higher on configured measure of psychosocial competence than women of lower age group.
5. There is a significant dual interaction effect of sex-role identity, roles, family structure and age on psychosocial competence.

Hypothesis related to Value patterns :

1. Sex-role identity of the women do not affect their value patterns.
2. There is a difference in value pattern preferred by working and non-working women. Bank clerks, and non-working women also differ in their value dimensions.

3. Women of joint family and nuclear family are different in their preferred value systems.
4. Age does not affect the preferences of value pattern of women.

TOOLS

The data were collected through getting questionnaires and scales filled by respondents individually. Following tools were used for collecting the responses :

1. Sex Role Identity was determined through Bem's Sex Role Inventory modified by Agarwal (1986) which was originally developed by Bem (1974).
2. Psychosocial competence was worked out through a configured measure of -
 - (a) Locus of Control - I.E. Scale of Rotter modified by research group of the project,
 - (b) Interpersonal Trust Scale by Rotter and adopted by Agarwal (1982), and
 - (c) Behavioural Attributes of Psychosocial Competence of Tyler (1981) modified by research group of the project.
3. 'Ways to Live' Scale by Agarwal (1959).

Sex Role Inventory

Helmreich, Spence and Holahan (1979) have indicated that to identify sex-role identity the scales are to discriminate between the sexes in diverse populations varying widely in age, ethnicity, social class and justify the uses of labels of masculinity and femininity. The BSRI of Bem (1974) is the most widely used instrument to classify subjects into four sex role groups. This instrument views masculinity and

femininity as orthogonal dimensions so that an individual can be high or low on both the dimensions.

The BSRI was developed on American population to suit their standards. Hence, before using it on Indian sample a need was felt to make necessary and appropriate change to meet the demands to Indian culture. The changes were made by Agarwal (1985) in the following manner :

In order to modify the original BSRI (60) sixty personality characteristics, both positive and negative (to check the response bias in value) were added to the sixty original items of the BSRI. These new items were taken from Personality Trait Words List (Anderson 1968), trait words describing contemporary concepts of masculinity and femininity (Jenkins and Vroegh, 1969) and items to measure masculine and feminine sex role identity (Heilbrun, 1976).

With special reference to Indian culture, three categories were drawn, i.e., masculine, feminine, and masculine-feminine. Twentyfive females and twentyfive males were requested to classify one hundred and twenty (120) personality characteristics in any one of these three categories.

After obtaining the responses, items having approximately equal frequencies in any two of the three categories were deleted. Chi-square was calculated for each item with the assumption of equal probability on the basis of significant Chi-square at 0.05 level. Thirtysix (36) characteristics were obtained as typical descriptions of masculinity and 36 as typical description of femininity and 24 as masculine-

feminine. From 36 masculine characteristics, 25 were included in the final Inventory. Eleven characteristics which were either (i) negative trait as arrogant or (ii) describing a physical characteristic as 'Broad Shoulders' or 'Muscular' or (iii) not very explicit as 'Strong Personality' were deleted. Similarly, out of 36 feminine characteristics, only 25 were selected for the final inventory. Eleven items which were either (i) negative trait as immature or (ii) describing a physical characteristic as 'Socially Attractive' or (iii) characteristics of females as 'Motherly' or 'Feminine' were deleted. Masculine-Feminine items were not included in final inventory. They were used only as filler items in the classification of personality characteristics.

The BSRI was thus modified to suit Indian culture. The modified BSRI has, thus, two categories of masculinity and femininity on the scale, each of which contains 25 items. The items describe the positive characteristic of the individuals. This modified version includes 27 items from original inventory, out of which 11 items are in masculine category and sixteen items in feminine category. Of the remaining 23 items included in modified version, 14 items are in masculine category and 9 items are in feminine category

The modified version of BSRI contains more items on masculine and feminine scales in comparison to original inventory of Bem, thus evidencing higher reliability of the inventory. The independence of masculinity and femininity

scales was demonstrated by low obtained correlations between the two separately for males ($N = 50$, $r = .21$) and for females ($N = 50$, $r = -.09$).

Scoring

The responses of each respondent were scored by assigning the scores from 1 to 7 according to the category of response of each item. For example, if a person responded to item "आक्रामक" (Aggressive) in the category of 'बहुत कम' the score of '2' was assigned. The scores of all 25 masculine and 25 feminine items were computed for each respondent separately. The total of masculinity and the total of femininity items was the masculinity and femininity scores respectively, for that respondent. In this way each respondent received a masculinity score and a femininity score.

Further, to identify the sex role of the respondent, median split method of Spence et al (1975) was applied. For each region, as well as total of all regions, median for masculinity and femininity was calculated.

Median test for each group was further applied, region-wise, separately for masculinity and femininity, to find out whether there is any difference between the femininity score or masculinity score of working and non-working women and also between bank clerks and teachers.

If there was a significant difference between the medians, further statistical analysis was used to find out which groups differ in their masculinity or femininity scores. The Lancaster and Irwin (1977) method for partitioning $r \times c$

tables was applied to achieve this. The following are the results:

1. No difference was found in femininity scores of different regions. Hence a global median point was calculated to determine the femininity of the whole sample.
2. The scores of masculinity of Lucknow working and non-working women differed significantly. Hence 2 median points of masculinity scores of Lucknow sample were calculated, one for working women and another for non-working women.
3. Score of masculinity of bank clerks and teachers of Varanasi differed significantly. Hence, two median points were calculated for determining the 'masculinity' of the sample, one for clerks and one for teachers.
4. There was no significant difference between the masculinity scores of Meerut region. Hence, one global median point was taken for masculinity scores of Meerut.

Thus, to find out each respondent's sex-role identity, following split points were taken :

Rgion	Class	Median
Femininity (Total sample)		101
Masculinity :		
(1) Lucknow	WW (Banks clerks and teachers)	112
	NWW (whose husbands were either bank clerks or teachers)	103
(2) Varanasi	Teachers (WW + NWW whose husbands were teachers)	114
	Bank clerks (WW + NWW whose husbands were bank clerks)	108
(3) Meerut	All WW + NWW	105

The classification into one of the four categories is accomplished in the following manner :

Method of obtaining Four Sex Role Groups

Feminine Sub-scale	Masculine sub-Scale	
	Equal or above median	Below median
Below Median	Masculine	Undifferentiated
Equal or above median	Androgynous	Feminine

- (a) Masculine are those respondents who score equal to or above the median on the masculine sub-scale and below the median on feminine sub-scale.
- (b) Feminine are ones who score equal to or above the median on feminine sub-scale and below the median on masculine sub-scale.
- (c) Androgynous score equal to or above the median on both sub-scales.
- (d) Undifferentiated respondents are those who score below the median on both sub-scales.

The distribution of the total sample as shown earlier was determined on these lines.

As described earlier, on the basis of studies done by Smith (1966), Ezekiel (1968), Grinker (1962), Silber, Hamburg, Coelho et al (1961, 1962, 1963, 1969; Tyler (1975) . has conceptualized a three faceted personality configuration. According to him, the competent self develops around a set of self attitude, world attitudes and relevant behavioural styles.

In the present study, Rotter's IE Scale was used to measure self-attitude, Rotter's IPT Scale (Indian Adaptation by P. Agarwal (1982) was utilized for world-attitudes and for behavioural attributes Tyler's BAPC scale was used.

Note : LOC/IE Scale and BAPC were translated in Hindi by Experts through back translation method.)

Locus of Control/Internal-Externality Scale

The Rotter's scale used in the present study, consists of 23 forced choice items indicating externality and internality equally. Each item has two alternatives, out of which the subject has to check (/) one. The relationship of LOC test

scores with test variables such as adjustment, social desirability, need for approval and intelligence are found to be low indicating discriminant validity of the items (Rotter, 1966). Split half reliability (.10) and test retest reliability .63 have also been reported by Rotter (1966) for the scale.

Rotter and Phares (1966) argue that individuals differ in their "Locus of Control", whether they attribute their outcomes to 'internal factors' such as ability, and effort, or to 'external forces' beyond their control, i.e., fate. Rotter (1966) remarks, a person's choices in life are made in a type of forced choice context and involve a situational - dispositional process. A person may feel that everything occurs by chance and also that he controls his own fate.

Locus of Control as a personality characteristic is in part actively organized by the individual, not passively acquired, and can most profitably be understood and studied accordingly.

Rotter's LOC-IE scale is also individually administered.

Rotter's IE scale was adapted in Hindi by Research team of the project. In order to make the comprehension easy for housewives and working women, a Hindi version of original scale (which was in English) was prepared through the back translation technique.

The procedure for this was that experts who have considered as well conversant with both Hindi and English languages were requested to translate the items of IE Scale in Hindi. Later on, it was passed to other 5 experts, of the same merit,

to translate the Hindi version in English. The items on which there was consensus were included and those items on which there was a difference of opinion, were retranslated and again discussed by the experts and subsequently after the consensus, the items were incorporated in the scale. The language of the scale was further checked in the pilot study.

Each item was scored according to a standardized scoring key given by the author. If the response tallied with the key, it was scored - 1, and scored (0) for not checking. To arrive at a graded LOC score, the scores of each respondent were summed up separately.

To normalize the scores, raw scores were converted into T scores for each respondent to find out the summated score of psychosocial competence. Normal properties of T score were checked as below :

A series of points representing each T score corresponding to the upper limit of the class interval of a raw score was plotted (see Annexure G-1 for figure). The points come closer to a straight line indicating the distribution of raw scores as normal.

According to Guilford (p. 395, Statistics in Psychology and Education), if the original distribution of raw score is normal, the points should fall rather close to a straight line. The distribution was as such found to be normal.

Interpersonal Trust Scale

The second component of psychosocial competence, i.e., world attitude is measured, in this study, by Indian Adaptation

(Agarwal, 1982) of Rotter's Interpersonal Trust scale (1954), which views trust in the perspective of social learning theory. Trust has been regarded as generalized expectancy held by the individual or a group that the word, promise and statements (verbal and written) of another individual or group can be relied upon. Items in Rotter's Interpersonal Trust Scale are written in Likert format. The content of items samples a wide variety of social objects, so that an individual is called upon to express his trust of parents, teachers, physicians, politicians, classmates, friends etc. In addition to specific items, a few items are stated in broader terms presumed to measure more general optimism regarding the society.

For Indian Adaptation of the test the items of original scale were translated into Hindi and were rechecked by back translation method. Nine more items pertaining to trust expressed towards shopkeepers, assistance at home, labor force, state officials and student leaders were also added in a priori form. The shortcomings caused by ambiguity of items and instructions were removed on the basis of priority out of a priori force and at this stage two items were deleted. Remaining 32 items of Hindi version of the test were administered to 395 undergraduate male and female students of Lucknow University. Half of the items were written in such a way that agree response indicated trust, whereas for the other half disagree response indicated trust. Scoring was done following Likert's method.

Two criteria were used for inclusion of an item in the final scale (i) item should have significant correlation

with the total of all other items, excluding the item score itself. (ii) Item should have significant discrimination index between high trusting and low trusting groups, formed on the basis of extreme 25% case of the sample. Likert's 'T' was calculated for each item. The final form of the scale was comprised of 25 items. The items of the final form were such that agreeing with twelve items indicated distrust while agreeing with remaining thirteen indicated trust. Test-retest reliability of adopted version has been reported to be .69 after an interval of two months. Internal validity of the test was ascertained through item - total correlations. Trust scores on adopted version were found to be negatively correlated with back scores ($r = -.272$), LOC ($r = -.214$) sociometric ratings of dependence ($r = -.23$) and positively related with trustworthiness ($r = .31$); friendship ($r = .21$) and self ratings of trust ($r = .39$).

This opinion survey was a five point rating scale wherein each respondent was asked to endorse one of the five response categories. Thus scores for each item ranged from 1 to 5. The items for which agreement indicated trust were scored as follows :

पूर्ण सहमत	5
सहमत	4
समान रूप से सहमत या असहमत	3
असहमत	2
पूर्ण असहमत	1

The scoring for the items for which agreement indicated distrust was reversed. In this way, the maximum possible score on the scale was 125 and the minimum 25.

Here again the raw score of each subject was converted into T scores to find out configured measure of psychosocial competence. These T scores were plotted (see Annexure G-2) and the distribution was found normal.

Behavioural Attributes of Psychosocial Competence

The BAPC scale has been developed by F.B. Tyler (1981) to measure three dimensional conception of coping styles. Specifically, each item was designed to assess an individual's general approach or style (Activity-coping stance, autonomy, self-maintenance) in major aspects of that person's function (Area-personal, interpersonal etc.) at some point (Phase - search and organize, implement, culminate, conclude and redefine in the individual's ongoing approach to his (her) life activities. Item validity was determined on the basis of item-total correlations. Final form of the test composed of those items which were consistent with the homogeneity of each of the test dimension and of the total test. Test reliability calculated on the basis of KR 20 formula was found to be .86.

The original scale has 58 forced choice items. This scale was also modified through the back translation method done by the research group of the project. The procedure adopted was similar to one used in IE scale.

In the Hindi version there are only 46 items. Some of the filler items have been dropped out in this Hindi version.

The scoring was done according to the given scoring key. If the response tallied with the key, it was scored (1), if it did not, it was

scored as (0). The scores were summed up to find out total BAPC score.

Raw scores were converted into T scores to find out configured measure of psychosocial competence. Accordingly, T scores were plotted and distribution was found normal (see Annexure G-3).

Ways to Live

Values being covert can be known only indirectly, i.e., through perceptual selection for which questionnaire method was felt to be the best. Accordingly the value questionnaire developed by Agarwal (1959) which in itself was based on the similar studies conducted earlier was used. C. Morris (1955) had conducted a cross-cultural study of values in seven countries wherein an attempt was made to exemplify the basic human values. He had tried to identify the desired element or the affective aspect inherent in 13 Ways to Live. The present investigation also aims to find out certain variables or dimensions from conceptions of good life in India.

The questionnaire in the present study comprises of nine ways to live or nine conceptions of good life. The Study begins with an analysis of the type of notions advocated in different religious scriptures and ethical notions of mankind. The chief distinguishing schools of thought dealing with these problems appeared to be :

- (a) the Gita
- (b) the Mahabharat
- (c) the Manu Smriti
- (d) the Koran

- (e) the Charak Samhita (Ayurvedic views)
- (f) the Materialistic School of Thought, and
- (g) the Gandhian Way of Life.

The analysis of the values in the above seems to point the following way of life that are stressed in the Indian culture:

1. Way no. one places emphasis on social good, maintenance of social order, advancement of society and preservation of specific duties and outcomes. It also emphasises the activity.

This value is advocated in the 'Mahabharat' and 'Manu Smriti'. The concept of activity is emphasised in the 'Gita'.

2. Way no. two emphasises liberation from worldly affairs, self-realisation and detachment. Avoidance of dependence on anything is given priority.

This standard of conduct has been emphasised in ideals of "Moksha" in 'Mahabharat'. The ideal has also been emphasised in the 'Kathopanishad'. The 'Gita' also advocates detached activity.

3. Way no. three emphasises enjoyment as main aim of life. Driving ambitions and ideals are discouraged.

This conception of good life has been advocated by the materialistic school of thought (Charak). The principal aim of life is to behave in such a manner as to attain pleasure unmixed with sorrow as far as possible.

4. Way no. four places importance on contentment, tolerance and indifference. These tenets of life have been advocated and advised in the 'Gita'.

5. Way no. five emphasises a healthy vigorous life with sound moral principles. It also emphasises on physical activity.

This ideal of life has been emphasised in the 'Ayurveda' and 'Charak Samhita'. It stresses that to keep the mind in balance and perfect order, "a person should avoid too much thinking, brooding over revolting objects and inactivity of the mind" (Charak). It aims at good health and happy life.

6. Way no. six places importance on integration of contentment, activity, enjoyment and contemplation.

This way of life was formulated by Charles Morris (1955) in his study on Indian values. This way lays stress on the integration of various things from various paths of life at various times.

7. Way no. seven this conception places priority on fatalistic view and quiet receptivity

This is one of the standards of living (emphasised in 'Gita) wherein non-attachment to pleasure and self reconciliation to any sort of life that fate brings is considered to be the secret of happiness.

8. Way no. eight concept of detached "Karma" is advocated in this way. In action is considered as futile.

This way stresses the importance of action with detachment. 'Gita' emphasises that by performance of duties without self interest, man attains bliss. It defines that, "at least for sustenance of life, you have to work. Therefore, do your duty. Work done as it should be, is better than absention."

9. Way no. nine emphasises purification of self through restraint. The importance of this way of life was emphasised

again and again by Mahatma Gnadhi. It simply means 'control of emotions in thought, word and deed.' Self purification has been advocated by him as the main aim in every walk of life.

It was felt that the degree of liking or disliking could only be ascertained through some scaling procedure. Thus, a five point rating scale has been used for each way. The respondents are requested to indicate their likeness or dislikeness by checking any of the five statements of feelings given against each. The feelings have been rated as below :

1. I dislike it very much.
2. I dislike it.
3. I am indifferent to it.
4. I like it.
5. I like it very much.

The fact that the numbers 5 to 1 are used in rating the ways does not assure that they are numerals upon which mathematical operations can be performed. As far as the instructions go '5' is simply a synonym for 'like it much' and '1' for 'dislike it much'. Such numbers represent only 5 response categories applied in ways by different respondents and they are no more than that.

In calculating the scale values for each way, the responses for all respondents for all ways of life were obtained and then percentages and mean values have been worked out. Further, analysis of Variance as related to roles, sex-role identity, age and family structure were worked out.

Administration

All the five scales and questionnaires along with a personal data sheet and separate instruction sheets for each questionnaire or scale were tacked in the form of a booklet and given to the respondent by the research investigator personally. Initially the plan was to get the responses filled up in the presence of the investigator. The respondents showed their reluctance as such they took the booklet and returned at the appropriate time. In few cases the researcher had to visit the respondent 3 or 4 times to get back the filled up schedule. It was also observed that quite a number of schedules were returned incomplete. It may also be mentioned that it took about 80 minutes in getting the questionnaire filled up. It may also be stated here that the working women respondents, especially bank clerks took keen interest and showed their desire to participate in filling the responses.

Plan for Analysis

In order to find out the significance of mean differences, the analysis of variance was done by unweighted mean method taking two independent variables at a time. The procedure was used separately for locus of control scores, interpersonal scores, scores of behavioural attributes of psychosocial competence, configured measure of psychosocial competence and value patterns. Post hoc pairwise comparison of significance were made by Newman Keul's method.

Means of Locus of Control, Interpersonal Trust, Behavioural Attributes of Psychosocial Competence, values, two demographic variables like age and family structure have also been calculated.

CHAPTER - III

ANALYSIS AND INTERPRETATION

The analysis and interpretation of results have been divided into five sections. Section one presents the results of locus of control scores as related to sex-role identity, roles, age and family structure. Section two deals with the results of interpersonal trust scores as related to sex-role identity and other variables mentioned above. Similarly, the results of behavioural attributes of psychosocial competence are given in Section three. The results of normalized scores of locus of control, interpersonal trust and behavioural attributes of psychosocial competence, i.e., of configured index of psychosocial competence are shown in section four. Section five deals with the results of value systems.

Section - I

TABLE 1

Summary of Results of Locus of Control as Related to Sex-Role
Identity, Role (2), Role (3), Family Structure,
Age and its Interaction

F Values

SRI	MEANS	A +	B	C	D	E	F	G	H
A	9.87								
M	9.31	***	***	***	***				
F	10.56	8.0224	6.5008	6.2294	5.4305				
U	11.07								
R(2)									
WW	10.17								
NWW	10.34		0.5209			0.6177	0.6153		
R(3)									
B	10.67	2.5586					4.2975**	3.5085	
T	9.72								
NWW	10.34								
FS									
J	10.06								
N	10.49			1.0568		2.3610	0.7535		1.7773
Ag									
EMA	10.18								
LMA	10.40				0.9889			2.5101	
BxA	10.02								
BxM	9.20								
BxF	11.25								
BxU	11.79								
TxA	9.61	1.3857							
TxM	8.03								
TxF	10.33								
TxU	11.02								
NWWxA	5.50								
NWWxM	10.33								
NWWxF	10.39								
NWWxU	10.75								
AXWW	9.84								
MxWW	8.49								
FxWW	10.79								
UxWW	11.41		3.7528*						
AxWW	9.90								
MxNWW	10.33								
FxNWW	10.39								
UxNWW	10.75								

	MEAN	A	B	C	D	E	F	G	H
AxJ	9.56								
MxJ	9.31								
FxJ	10.64			0.2183					
UxJ	10.76								
AxN	10.24								
MxN	9.32								
FxN	10.48								
UxN	11.43								
AxO	9.74								
MxO	9.04								
FxO	10.37				0.8091				
UxO	11.24								
Ax1	10.09								
Mx1	9.83								
Fx1	10.92								
Ux1	10.77								
WWxJ	10.02								
NWWxJ	10.10				0.2612				
WWxN	10.32								
NWWxN	10.70								
WWxO	10.08								
NWWxO	10.25					0.0450			
WWx1	10.28								
NWWx1	10.59								
OxB	10.68								
1xB	10.66								
OxT	8.84							1.3731	
1xT	10.16								
OxNWW	10.25								
1xNWW	10.59								
JxB	10.64								
NxB	10.71								
JxT	9.43							0.2984	
NxT	9.99								
JxNWW	10.10								
NxNWW	10.70								

*

p < .05

**

p < .02

p < .01

LOCUS OF CONTROL SCORES

Main effects

As described earlier the factorial analysis by unweighted mean method has been done by taking two variables at a time.

A perusal of Table 1 shows that women with different sex-role identities differ in their locus of control scores. The statement is true for all the four cases, i.e.,

Case I - when sex-role identity is interacted with role (3) of bank clerks, teachers and non-working women.
(F = 8.02; df (3,573); $p < .05$) : Significant.

Case II - when sex-role identity is interacted with role (2) (working and non-working women)
(F = 6.50; df (3,577); $p < .05$) : Significant.

Case III - when sex-role identity is interacted with family structure (joint and nuclear).
(F = 6.99; df (3,577); $p < .05$) : Significant.

Case IV - when sex-role identity is interacted with age (early middle age and late middle age)
(F = 5.43; df (3,577); $p < .05$) : Significant

Table 1 also reveals that the mean scores of undifferentiated women are highest and those of masculine women are lowest. In order to find out the significant differences in the categories, posthoc pairwise comparison was done by using Neuman Keul's method (Weiner 1962)

TABLE 3.1.1

Comparison of Locus of Control Means of Androgynous, Masculine, Feminine and Undifferentiated Women

	M	A	F	U		
Means	9.316	9.872	10.561	11.068		
9.316		0.556	1.246	1.752	R 2	1.054
9.872			0.689	1.196	R 3	1.098
10.561				0.506	R 4	1.128

The results indicate that undifferentiated women are more external than masculine women ($M = 11.07 > 9.32$) and androgynous women ($M = 11.07 > 9.87$). Further, feminine women ($M = 10.56$) are more external than masculine women ($M = 9.32$). However, no difference in locus of control scores has been observed between androgynous and masculine women ($M = 9.87, 9.32$); undifferentiated and feminine women ($M = 11.07 \nless 10.56$) and feminine ad androgynous women ($M = 10.56 \nless 9.87$).

The results reported by Bhogle and Murty (1988) are partially replicated in the study. The study shows that androgynous individuals are most internal among the four sex-role groups but in the present study no difference in internality of masculine and androgynous women have been observed.

In India girls socialised for motherhood learn that the outcomes in their lives are unrelated to their efforts. Further, it is more desirable for Indian women to be docile, domestic, generous, innocent, polite, religious and submissive (Nyrop et al, 1975). All these qualities are conducive for the development of high externality in those who are having more of feminine traits, either alone or in combination with masculine traits. Thus masculine women are more internally controlled than feminine women and femininity in Indian women tapers down the dominant effects of masculinity.

No difference has been found in the locus of control scores of working and non-working women in all the three cases when sex-role identity is interacted with R(2); when R(2) is interacted with family structure and when R(2) is interacted with age (Table 1).

A look at Table 1 also reveals that R(3) is a significant variable accounting for differences in locus of control scores only in one case when R(3) is interacted with age ($F = 4.30$; $df (2,579)$; $p < .02$). Means of three role groups indicate that teachers ($M = 9.72$) are more internal than non-working women ($M = 10.34$) who in turn are more internal in comparison to bank clerks ($M = 10.67$). However, posthoc pairwise comparisons reveal that the three groups do not differ significantly from each other on locus of control scores. The results of analysis and posthoc pairwise comparisons are contradictory. Probably Neuman Keul's method is stringest test to find out the significant differences in pairs and hence no significant differences have been found when pairwise comparisons were made.

TABLE 3.1.2

Comparison of Locus of Control Means of Bank Clerks,
Teachers and Non-working Women

	T	NWW	B		
Means	9.720	10.343	10.674		
9.720		0.623	0.954	R 2	0.962
10.343			0.331	R 3	1.003

Interaction effects

Only one interaction effect of sex-role identity with working women and housewives is found significant as is clear by value of 3.75 significant at 0.5 level with $df (3,577)$.

Pairwise comparisons through Neuman Keul's method reveal that only masculine working women ($M = 8.49$) are more internal than androgynous, feminine, undifferentiated women irrespective of their dual role responsibility or single role responsibility of housewife.

FIG. NO. 3.1.3,6 MEANS SHOWING LOCUS OF CONTROL AS RELATED TO SEX ROLE IDENTITY IN WORKING & NON-WORKING WOMEN.

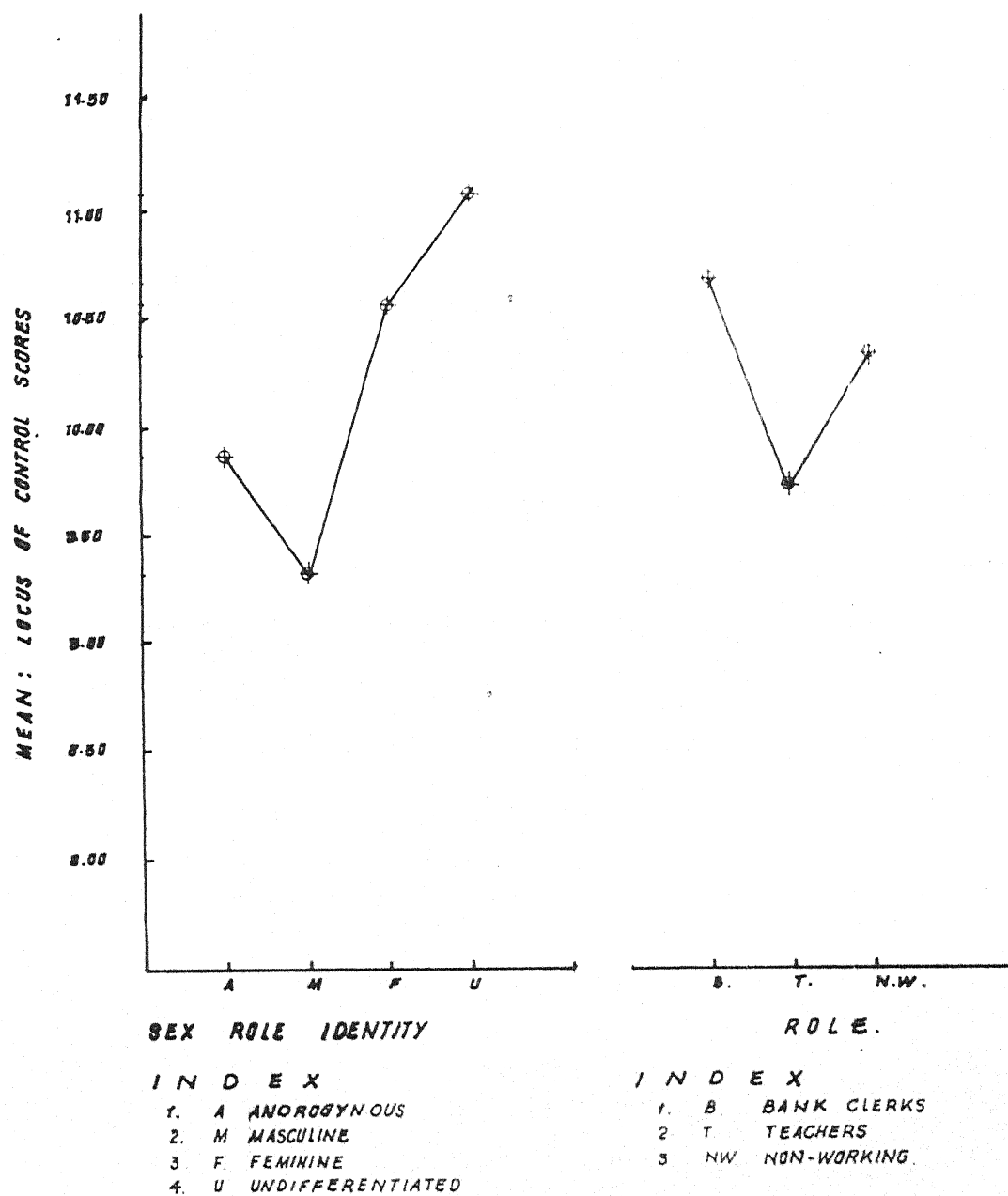


TABLE 3.1.3

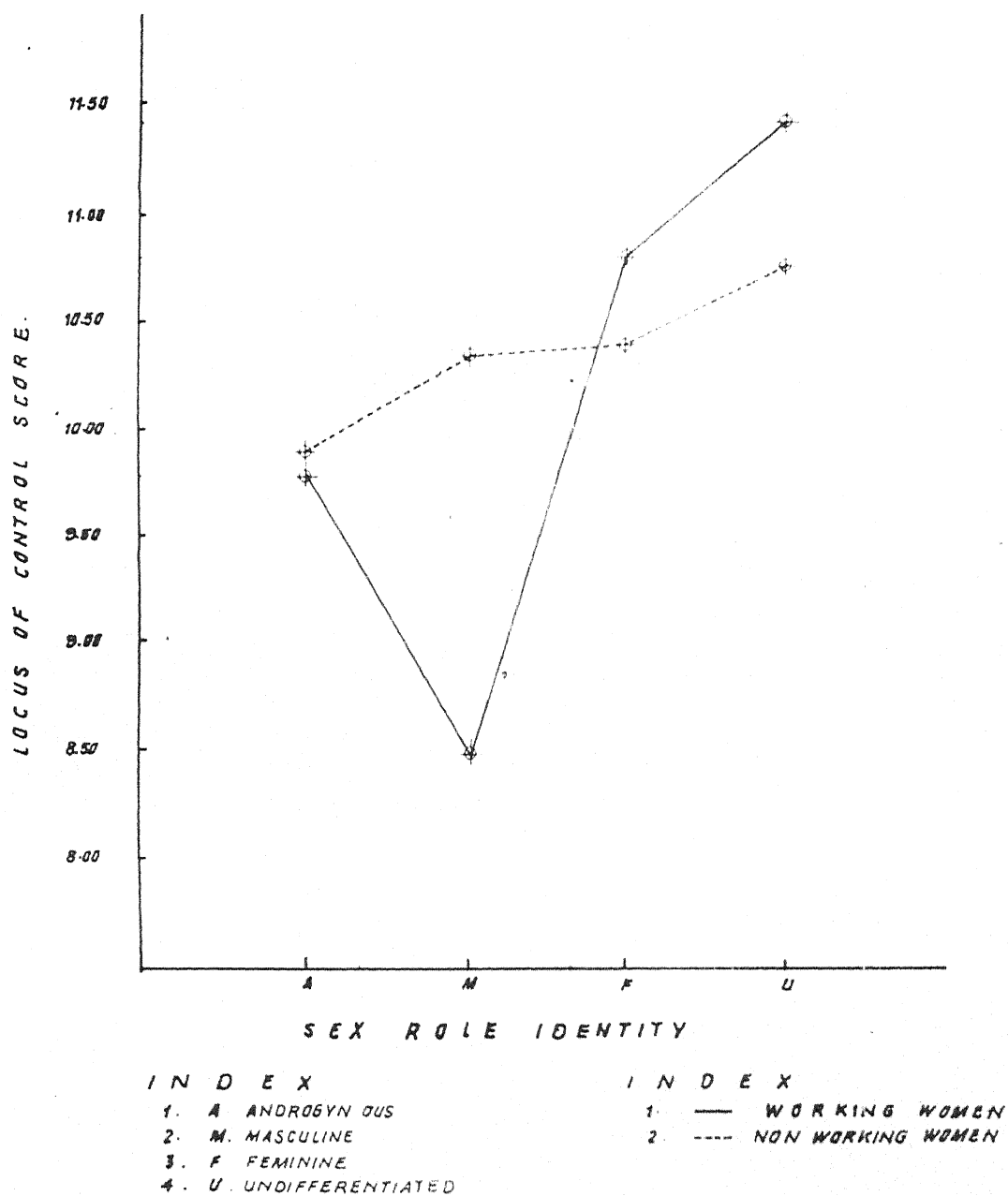
Comparison of Means of Locus of Control of Women Differing
in their Roles and Sex-Role Identity

	MxWW	AxWW	AxNWW	MxNWW	FxNWW	UxNWW	FxWW	UxWW		
MEANS	8.492	9.843	9.901	10.333	10.394	10.750	10.792	11.412		
8.492		1.351	1.409	1.841	1.902	2.258	2.300	2.920	R 2	1.499
9.843			0.058	0.491	0.551	0.907	0.949	1.569	R 3	1.562
9.901				0.432	0.493	0.849	0.891	1.511	R 4	1.605
10.333					0.061	0.417	0.458	1.078	R 5	1.663
10.394						0.356	0.398	1.018	R 6	1.684
10.750							0.042	0.662	R 7	1.702
10.792								0.620	R 8	1.717

Masculine working women ($M = 8.49$) are found to be more internal than masculine non-working women ($M = 10.33$). Further, androgynous working women ($M = 9.84$) are more internal than undifferentiated working women ($M = 11.41$). It appears that masculinity in working women only develops positive attitude towards self. Within the working women group, androgynous women possess more favourable attitude towards self than their undifferentiated counterparts. No differences in the internality scores of four sex-role groups of non-working women have been observed.

The main effect of sex-role identity is indicating that masculinity as well as androgyny (high masculinity along with high femininity) lead to feeling of self-efficacy in women. It may be said that possession of masculine traits is considered desirable for women as in the present age, no longer, women are willing to remain submissive and subservient to demands of others. They are more keen

FIG. NO. 3.1.C INTERACTION EFFECT OF SEX ROLE IDENTITY IN
WORKING & NON WORKING WOMEN ON LOCUS
OF CONTROL SCORES



to control their own behaviour. This is especially more applicable in working women. The relationship of self-efficacy to masculinity leads to conclude that masculinity should be fostered in Indian women, so that they may become self-reliant and assertive.

Section - II

TABLE 2

Summary of Results of Interpersonal Trust as Related to
Sex-Role Identity, R(2), R(3),
Family Structure and Age
F Values

	MEANS	A +	B	C	D	E	F	G	H
SRI									
A	79.42								
M	78.84								
F	78.54	0.3735	0.4150	0.3286	0.9889				
U	79.94								
R(2)									
WW	78.00		*** 7.2631			*** 7.7314	*** 7.5960		
NWW	80.54								
R(3)									
B	79.29								
T	76.84	5.8484						* 3.4687	*** 4.9535
NWW	80.54								
FS									
J	79.07			0.1946		0.6163			
N	79.57								
Ag									
EMA	79.68								
LMA	78.63				2.2835		0.1736	0.0021	
BxA	78.88								
BxM	76.40								
BxF	82.50								
BxU	79.60	2.2678*							
TxA	78.61								
TxM	77.82								
TxF	72.04								
TxU	76.74								
NWWxA	80.08								

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Section - II

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Sex-Role Identity, R(2), R(3),
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SRI									
A	79.42								
M	78.84								
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U	79.94								
R(2)									
WW	78.00		*** 7.2631			*** 7.7314	*** 7.5960		
NWW	80.54								
R(3)									
B	79.29								
T	76.84	**** 5.8484						* 3.4687	*** 4.9535
NWW	80.54								
FS									
J	79.07			0.1946		0.6163			
N	79.57								
Ag									
EMA	79.68								
LMA	78.63				2.2835		0.1736	0.0021	
BxA	78.88								
BxM	76.40								
BxF	82.50								
BxU	79.60	2.2678*							
TxA	78.61								
TxM	77.82								
TxF	72.04								
TxU	76.74								
NWWxA	80.08								

	MEAN	A +	B	C	D	E	F	G	H
NWWxM	80.80								
NWWxF	79.52								
NWWxU	81.57								
AxWW	78.74								
Mx WW	77.25								
FxWW	77.27								
UxWW	78.19		0.2808						
AxNWW	80.08								
MxNWW	80.80								
FxNW	79.52								
UxNWW	81.57								
AxJ	78.70								
MxJ	78.49								
FxJ	78.17								
UxJ	80.06			0.2189					
AxN	80.27								
MxN	78.64								
FxN	78.98								
UxN	79.80								
AxO	79.43								
MxO	79.50								
FxO	80.33								
UxO	79.60				1.7482				
Axl	79.39								
Mxl	77.63								
Fxl	75.18								
Uxl	80.55								
WWxJ	77.85								
NWWxJ	80.64					0.2263			
WWxN	78.15								
NWWxN	81.25								
WWxO	78.75								
NWWxO	80.33						1.3985		
WWxl	77.14								
NWWxl	81.10								
OxB	79.05								
lxB	80.09								
OxT	78.12								
lXT	76.19							0.7102	
OxNWW	80.33								
lXNWW	81.10								
JxB	79.25								
NxB	79.35								
JxT	76.51								0.1003
NxT	77.13								
JxNWW	80.04								
NxNWW	81.25								

* $p < .05$
 *** $p < .01$
 **** $p < .005$

INTERPERSONAL TRUST SCORES

Main effects

A look at Table 2 reveals that women with different sex-role identities do not differ in their reliance on others as no significant difference has been found in the mean trust scores of women of four sex-role groups in all the four cases ($p > .01$ in all cases), i.e., (i) when sex-role identity is interacted with role responsibility or performance, (ii) when sex-role identity is interacted with two role groups of working and non-working women, (iii) when sex-role identity is interacted with family structure, and (iv) when sex-role identity is interacted with age.

Table 2 also shows that women holding dual role responsibility differ from those who are only housewives. This is true in the three cases when group of working women and housewife is interacted with sex-role identity ($F = 1.26$, $df(1,577)$, $p < .01$); when this role group is interacted with family structure ($F = 7.73$, $df(1,581)$, $p < .01$), further, it is interacted with age ($F = 7.60$, $df(1,581)$, $p < .01$). The mean score of non-working women ($M = 80.57$) is higher than that of working women ($M = 78.00$). Thus non-working women are more trusting than working women. This may be interpreted that right from the early socialization process, the value of trust is inculcated in the Indian girl. Whole life pattern of a housewife is based on trust characteristics especially in Indian culture. However, when she comes out of the boundaries of her house, she is confronted with pragmatic and transactional realities, her trust is shaken.

A significant effect of R(3) has also been observed on scores of Interpersonal Trust Scale. This is true in all the three cases, i.e., when R(3) is interacted with sex-role identity ($F = 5.85$; $df(2,573)$, $p < .005$); when R(3) is interacted with age ($F = 3.47$, $df(2,579)$, $p < .05$) and when it is interacted with family structure ($F = 4.95$, $df(2,579)$, $p < .01$). Table 2 also indicates that non-working women score highest on Interpersonal Trust ($M = 80.54$) followed closely by bank clerks ($M = 79.29$), while teachers are lowest on interpersonal trust ($M = 76.84$).

TABLE 3.2.1

Comparison of Means of Interpersonal Trust of
Bank Clerks, Teachers and Non-working women

	T	B	NWW		
Means	76.833	79.296	80.533		
76.833		2.463	3.700	R 2	3.161
79.296			1.237	R 3	3.294

Posthoc comparisons reveal that non-working women are likely to trust others more in comparison to teachers whereas no difference in the trust scores of bank clerks and teachers and bank clerks and housewives have been found.

Interaction effects

Table 2 also shows the significant interaction effect of sex-role identity and R (3) of bank clerks, teachers and housewives on interpersonal trust scores of women ($F = 2.27$, $df(6,573)$, $p < .05$). The posthoc pairwise comparisons of means reveal that feminine ($M = 82.50$) and undifferentiated ($M = 79.60$) bank clerks and all the four sex-role groups of non-working women are higher in their trust scores than the groups of feminine teachers.

FIG. NO. 3.2.3, b MEANS SHOWING INTERPERSONAL TRUST OF
WORKING AND NON WORKING WOMEN.

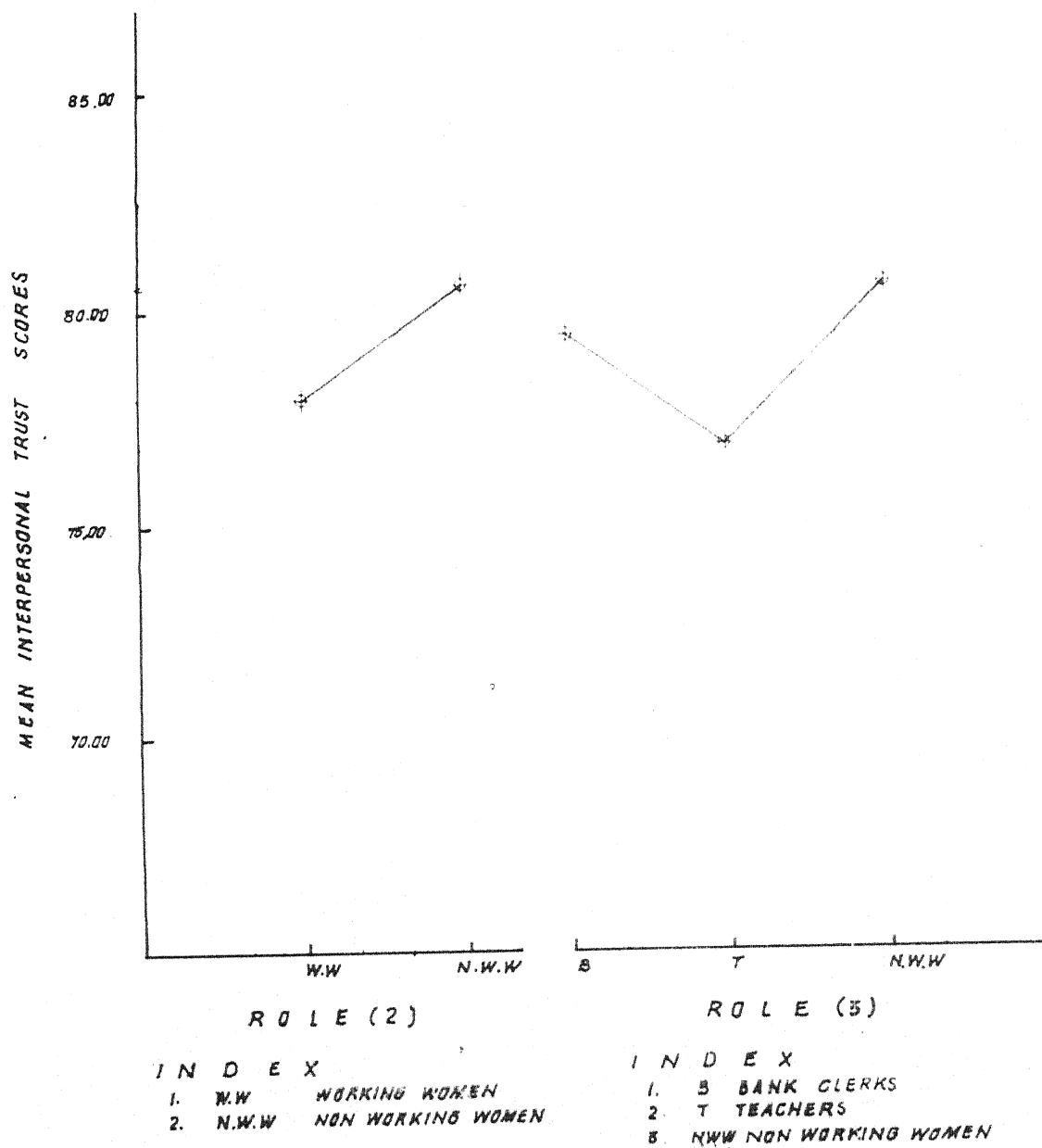
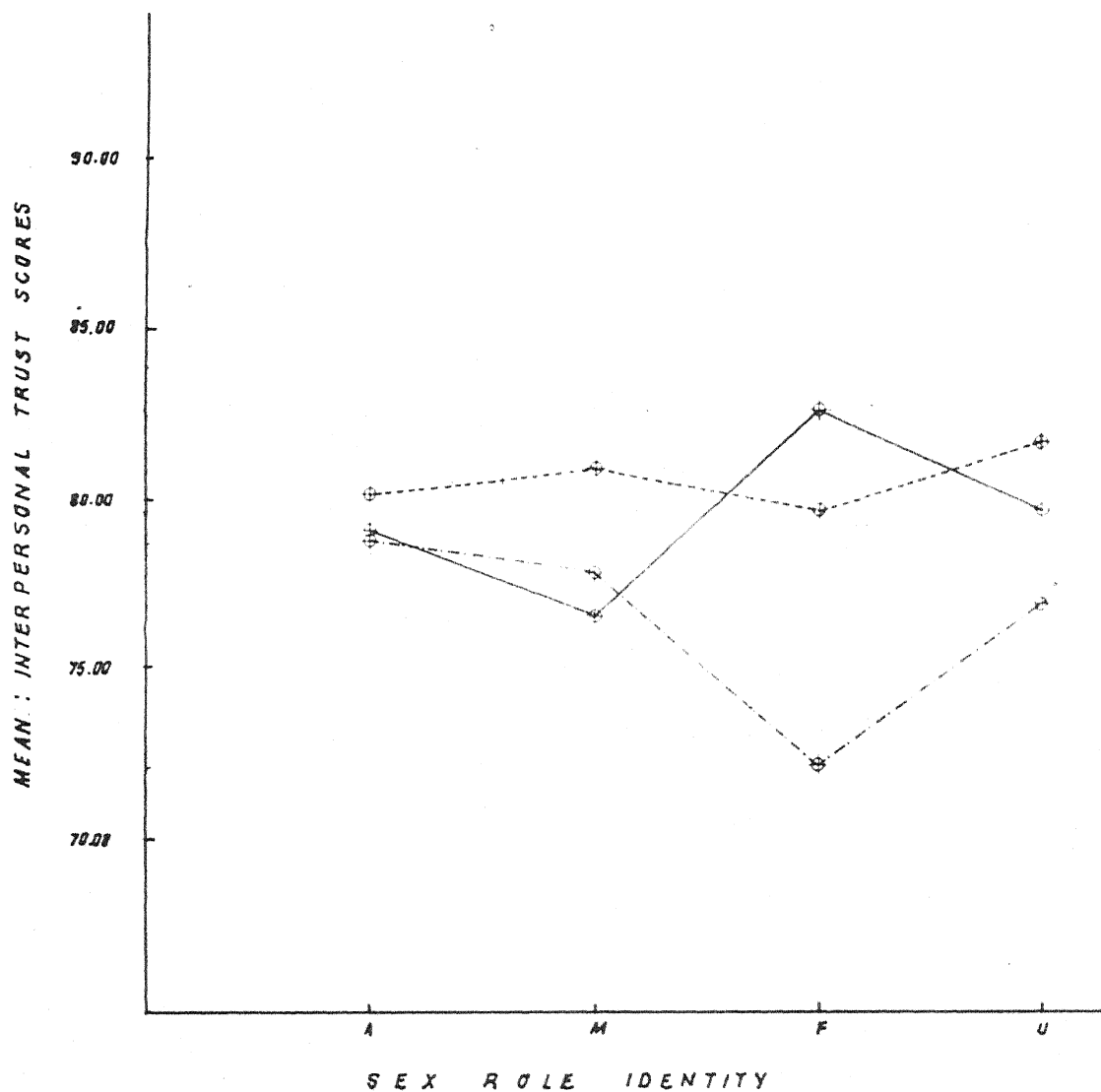


TABLE 3.2.2

Comparison of Means of Interpersonal Trust of Women Differing in their Roles and Sex Role Identity

	TxF	BxM	TxU	TxM	TxA	BxA	NWxF	BxU	NWXA	NWXM	NWxU	BxF
MEANS	72.042	76.400	76.738	77.816	78.609	78.884	79.515	79.605	80.077	80.804	81.565	82.500
72.042		4.358	4.696	5.774	6.567	6.842	7.473	7.563	8.035	8.762	9.524	10.458
76.400			0.338	1.416	2.209	2.484	3.115	3.205	3.677	4.404	5.165	6.100
76.738				1.078	1.871	2.146	2.777	2.867	3.339	4.066	4.827	5.762
77.816					0.793	1.068	1.699	1.789	2.261	2.988	3.749	4.684
78.609						0.275	0.906	0.996	1.468	2.195	2.957	3.891
78.884							0.631	0.721	1.193	1.920	2.682	3.616
79.515								0.090	0.562	1.289	2.050	2.985
79.605									0.472	1.199	1.961	2.895
80.077										0.727	1.488	2.423
80.804											0.761	1.696
81.565												0.935
												7.674

FIG. NO. 32.C INTERACTION EFFECT OF SEX ROLE IDENTITY AND WORKING AND NON-WORKING WOMEN ON INTERPERSONAL TRUST



I N D E X

1. B. BANK CLERKS ———
 2. T. TEACHERS - - - -
 3. N.W. NON-WORKING WOMEN - - - -

I N D E X

1. A ANDROGYNOUS
 2. M MASCULINE
 3. F FEMININE
 4. U UNDIFFERENTIATED

Section - III

TABLE 3

Summary of Results of Behavioural Attributes of Psychosocial
Competence as Related to Sex-Role Identity, R(2), R(3),
Family Structure and Age
F Values

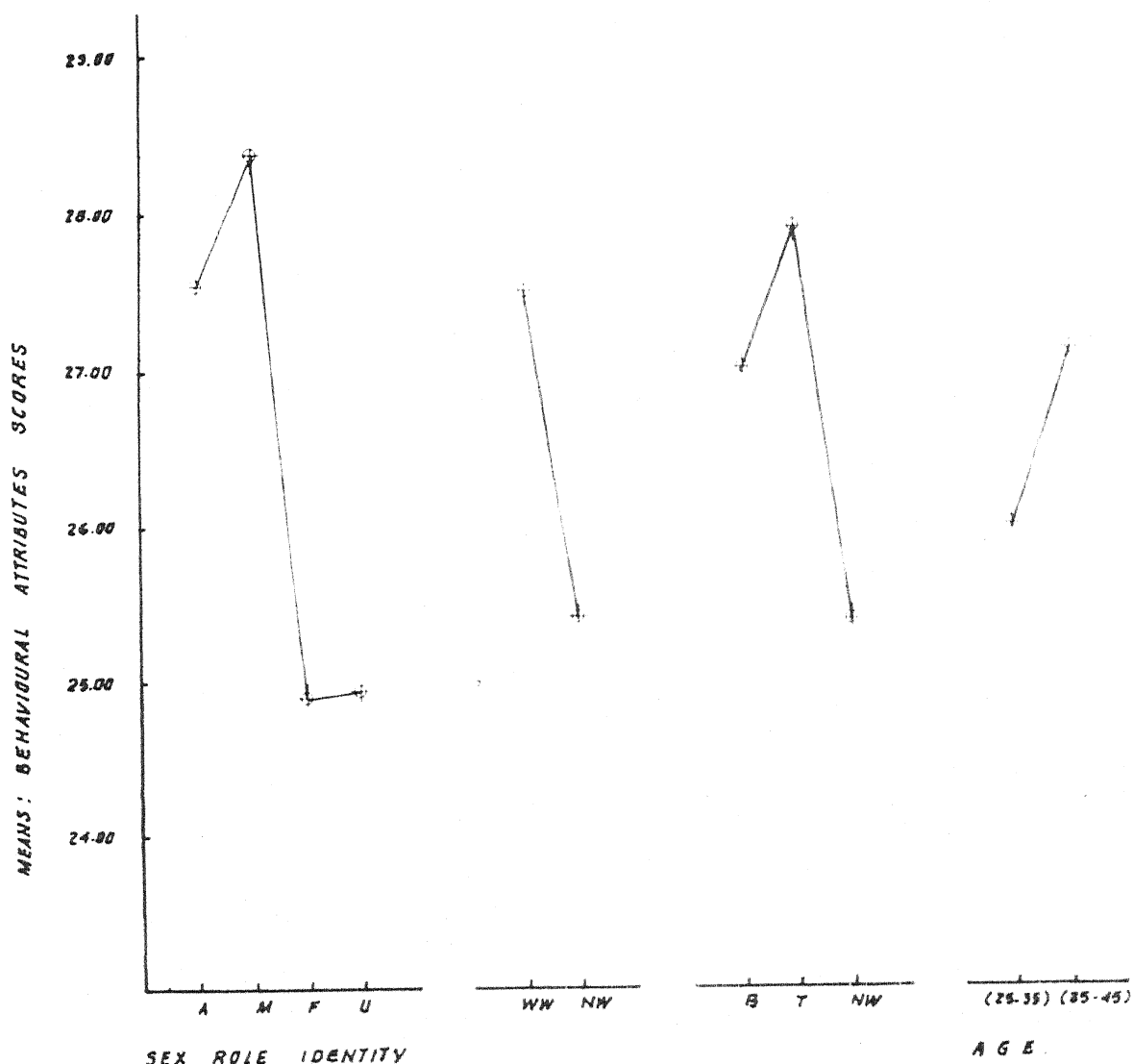
	MEANS	A +	B	C	D	E	F	G	H
SPR									
A	27.56								
M	28.38	12.****	12.****	14.****	13.****				
E	24.87								
U	24.80								
R(2)									
WW	27.44		15.****			10.****	17.****		
LWA	25.39								
R(3)									
B	26.99								
T	27.85	6.2752						5.2302	8.2026
LWA	25.39								
FS									
J	26.50			0.0030		0.8030			0.4587
AG									
EMA	25.99				4.5942		1.4359		
LMA	27.09							1.5523	
BXA	28.65								
BXM	29.64								
BXP	25.21								
BXC	24.77								
TXA	28.63	0.5344							
TXM	29.87								
TXP	25.67								
TXC	26.43								
NWWXA	26.51								
NWWXM	26.85								
NWWXP	24.45								
NWWXC	24.26								
AXWA	28.64								
MXWA	28.78								
PXWA	25.44								
UXWA	25.59		0.9623						
AXWXA	26.51								
MXWXA	26.65								
PXWXA	24.45								
UXWXA	24.26								

	MEANS	A+	B	C	D	E	F	G	H
AxJ	27.43								
MxJ	27.90								
FxJ	25.03								
UxJ	25.40			0.9180					
AxN	27.65								
MxN	28.06								
FxN	24.70								
UxN	24.31								
Ax0	26.99								
Mx0	27.84								
Fx0	29.56								
Ux0	24.77				0.3174				
Ax1	28.52								
Mx1	29.38								
Fx1	25.46								
Ux1	25.13								
WWxJ	27.48								
NWWxJ	25.72					0.5547			
WWxN	27.40								
NWWxN	24.91								
WWx0	26.77								
NWWx0	25.45								
WWx1	28.22						2.5603		
NWWx1	25.24								
0xB	26.90								
1xB	27.25								
0xT	26.50							1.3440	
1xT	28.53								
0xNWW	25.45								
1xNWW	25.24								
JxB	27.20								
NxB	26.76								
JxT	27.75								0.3229
NxT	27.95								
JxNWW	25.72								
NxNWW	24.21								

p < .01

p < .001

FIGS. NO. 3.3.3, b, c & d MEANS SHOWING BEHAVIOURAL ATTRIBUTES OF PSYCHO SOCIAL COMPETENCE AS RELATED TO SEX ROLE IDENTITY AND AGE.



I N D E X

- 1 A - ANDROGYNOUS
- 2 M - MASCULINE
- 3 F - FEMININE
- 4 U - UNDIFFERENTIATED

- 5 WW - WORKING WOMEN
- 6 NW - NON WORKING WOMEN
- 7 B - BANK CLERKS
- 8 T - TEACHERS
- 9 NW - NON WORKING

BEHAVIOURAL ATTRIBUTES OF PSYCHOSOCIAL COMPETENCE

A perusal of Table 3 shows that women differing in their Sex-Role Identities also differ in their Behavioural Attributes of Psychosocial Competence. This statement holds true for all the four cases, i.e., when Sex-Role Identity is interacted with R(3) of bank clerks, teachers and housewives ($F = 12.91$, $df(3,573)$, $p < .001$). When Sex-Role Identity is interacted with R(2) working and non-working women ($F = 12.59$, $df(3,577)$, $p < .001$); when Sex-Role Identity is interacted with Family Structure ($F = 14.28$, $df(3,577)$, $p < .001$) and when Sex-Role Identity is interacted with Age ($F = 13.52$, $df(3,577)$, $p < .001$). The masculine women are found to be most competent behaviourally ($M = 28.38$) followed by androgynous women ($M = 27.56$) while feminine and undifferentiated women are least competent behaviourally ($M = 24.87$ & 24.90 respectively).

TABLE 3.3.1

Comparison of Behavioural Attributes of
Psychosocial Competence Means of
Androgynous, Masculine, Feminine
and Undifferentiated Women

	F	U	A	M		
Means	24.868	24.898	27.561	28.377		
24.868		0.030	2.693	3.509	R 2	1.767
24.898			2.663	3.479	R 3	1.841
27.561				0.816	R 4	1.891

The post hoc pairwise comparison of means indicate that masculine and androgynous women have more effective coping styles than feminine and undifferentiated women.

The findings are supported by remarks of Taylor and Hall (1982) and Whitley (1983), who on the basis of their review of literature point out that the healthy functioning of an individual does not necessarily imply masculinity for men and femininity for women. They also hold that both androgynous and masculine individuals score high on most of the indices of mental health. It can be said that the possession of masculine traits in both the sexes is associated with mental health. Spence and Helmreich (1979b) also indicate that masculinity is associated with psychological well-being while femininity is not related with psychological health.

Gender Schema Theory also says that sex-typed individuals are significantly more likely to choose behaviour that is consistent with their own gender whereas androgynous individuals are flexible in their behavioural repertoire and are able to enact competently the behaviours consistent with their own gender as well as consistent with that of the opposite gender. The masculine and androgynous women are likely to engage themselves in activities which require active coping and planfulness, ability to enjoy, success and benefit from failure, whereas feminine and undifferentiated women are less equipped with these coping styles.

As stated earlier, Indian women are socialized in a manner which makes them docile, dependent, religious and submissive. Women who acquire the conventional feminine sex-role usually have their identities fashioned around the roles of wife and mother and this does not allow them to engage

in effective and active coping styles as defined by Tyler (1981). Fisher, Karen (1981) report that a higher endorsement of masculine type items either alone or in combination with higher endorsement of feminine items, i.e., androgynous orientation is related to psychosocial competence whereas exclusively higher endorsement to feminine traits is not related to psychosocial competence. Probably a combination of goal directedness and interpersonal sensitivity found in women may be associated with effectiveness and psychological well-being.

Role (2) has also emerged as an important variable influencing behavioural competence of women. This is true for all the three cases, i.e., when Sex-Role Identity is interacted with group of working and non-working women ($F = 15.14$, $df(1,577)$, $p < .001$); when R(2) is interacted with family structure ($F = 18.81$, $df(1,581)$, $p < .001$) and when R(2) is interacted with Age ($F = 17.32$, $df(1,581)$, $p < .001$). Working women are significantly more competent behaviourally ($M = 27.49$) compared to non-working women ($M = 25.39$). Working women are required to face a wider variety of problems in comparison to housewives. In India even the working woman has to play the role of housewife along with the role of bread earner. The time at the disposal of both the groups is same but demands and dilemma as faced by working women are multifarious. The efforts to meet the demands and to resolve the dilemmas and perplexities of life make them more competent behaviourally.

Further Table 3 also indicates that bank clerks, teachers and non-working women differ significantly in their behavioural competence. The statement is true in all the three cases, [i.e., when Sex-Role Identity is interacted with R(3) ($F = 6.28$, $df(2,573)$, $p < .01$); when this R(3) is interacted with Age ($F = 5.23$, $df(2,579)$, $p < .05$) and when R(3) is interacted with family structure ($F = 8.20$, $df(2,579)$, $p < .01$].

TABLE 3.3.2

Comparison of Behavioural Attributes of Psychosocial
Competence Means of Bank Clerks, Teachers
and Non-working Women

	NWW	B	T		
Means	25.390	26.985	27.853		
25.390		1.595	2.463	R 2	1.629
26.985			0.868	R 3	1.697

Pairwise comparison of means reveal that teachers are more behaviourally competent than non-working women ($M = 25.39$). However, no difference is observed between teachers and bank clerks, and between bank clerks and non-working women in terms of the behavioural attributes of psychosocial competence. The findings may be explained in terms of the nature of the duties and responsibilities of three groups of women. Teaching is an achievement oriented profession, societal interactions of teachers are full of forbearance, active planfulness, ability to enjoy from success and benefit from failure whereas the interaction of bank clerks are full of routine and mechanical procedures. The work of housewife is mostly unstructured and routine type.

Therefore active coping is not much needed in the case of bank clerks and housewives. Further recognition by others is only prescribed for teachers and proscribed for bank clerks and housewives.

The significant main effect of age on behavioural attributes of psychosocial competence is observed (Table 3) only when it is intereacted with Sex-Role Identity ($F = 4.53$, $df(1,577)$, $p < .01$). The means indicate that women in the age group of 35-45 years are behaviourally more competent ($M = 27.09$) compared to those in age group of 25 to 35 years ($M = 25.77$). The experience and exposure to varied life experiences make older women more competent behaviourally than younger women.

No interaction effect has been found to be significant.

Section - IV

TABLE 4

Summary of Results of Total Psychosocial Competence Scores
as Related to Sex-Role Identity, R(2), R(3) Age and
Family Structure and its Interactions
F Values

	MEANS	A+	B	C	D	E	F	G	H
SRI									
A	48.73								
M	48.28								
F	48.26	0.6125	0.2958	0.2889	0.5137				
U	48.45								
R(2)									
WW	48.68		0.4377			0.7856			
NWW	48.27						0.8674		
R(3)									
B	48.91								
T	48.46	0.9433						1.5730	0.7310
NWW	48.25								

	MEANS	A +	B	C	D	E	F	G	H
FS									
J	48.20								
N	48.78			1.8540		1.9294			1.4026
Ag									
EMA	48.19								
LMA	48.94				3.2956		2.4276	4.6996*	
BxA	49.11								
BxM	47.95								
BxF	49.69								
BxU	48.84								
TxA	49.38	1.5125							
TxM	48.02								
TxF	46.65								
TxU	48.90								
WWxA	49.25								
WWxM	47.99								
WWxF	48.17								
WWxU	48.87		0.9594						
NWWxA	48.23								
NWWxM	48.64								
NWWxF	48.32								
NWWxU	48.06								
AxJ	48.31								
MxJ	47.59								
FxJ	48.73								
UxJ	48.19								
AxN	49.24			1.8841					
MxN	49.26								
FxN	47.77								
UxN	48.75								
AxO	48.06								
MxO	47.62								
FxO	48.26								
UxO	48.66				2.2552				
Axl	49.81								
Mxl	49.50								
Fxl	48.25								
Uxl	48.07								
WWxJ	48.47								
NWWxJ	47.99					0.1006			
WWxN	48.20								
NWWxN	48.78								
WWx0	48.20								
NWWx0	48.19								
WWxl	49.23						0.8229		
NWWxl	49.46								

	MEANS	A+	B	C	.D	E	F	G	H
0xB	48.77								
1xB	49.37								
0xT	47.03							1.5475	
1xT	49.18								
0xNWW	48.19								
1xNWW	48.46								
JxB	48.97								
NxB	48.85								
JxT	47.98								0.5814
NxT	48.92								
JxNWW	47.99								
NxNWW	48.66								

*
p < .05

Main effects

Table 4 shows that the sex role identity of women do not show any impact on total normalized scores of Locus of Control, Interpersonal Trust, and Behavioural Attributes of Psychosocial competence. This is true for all the four cases:

Case I - when Sex-Role Identity is interacted with R(3)
(F = 0.61, df(3,573)).

Case II - when Sex-Role Identity is interacted with R(2)
(F = 0.30, df(3,577)).

Case III - when Sex-Role is interacted with Family Structure
(F = 0.30, df(3,577)).

Case IV - when Sex-Role Identity is interacted with Age
(F = 0.51, df(3,577)).

Role varied into two ways (i.e., working and non-working) also shows no effect on Total Psychosocial Competence scores. This is true for the three cases :

Case I - when Sex-Role Identity is interacted with groups of working and non-working women
(F = 0.94, df(1,577)).

Case II - when Role (2) is interacted with Family structure
($F = 0.79$, $df(1,581)$).

Case III - when Role (2) is interacted with Age
($F = 0.87$, $df(1,581)$).

Table 4 further indicates that role varied in three ways (i.e., Bank clerks, teachers and non-working women) has no effect on total psychosocial competence scores. This again is true in all the three cases :

Case I - when Sex-Role Identity is interacted with Role (3)
($F = 0.94$, $df(2,573)$).

Case II - When Age interacted with Role(3)
($F = 1.57$, $df(2,579)$).

Case III - when Family Structure is interacted with Role (3)
($F = 0.73$, $df(2,579)$).

Women belonging to different family structure also do not differ in their total psychosocial competence scores. This is also true for all the three cases :

Case I - when Sex-Role Identity is interacted with Family Structure
($F = 1.85$, $df(1,577)$).

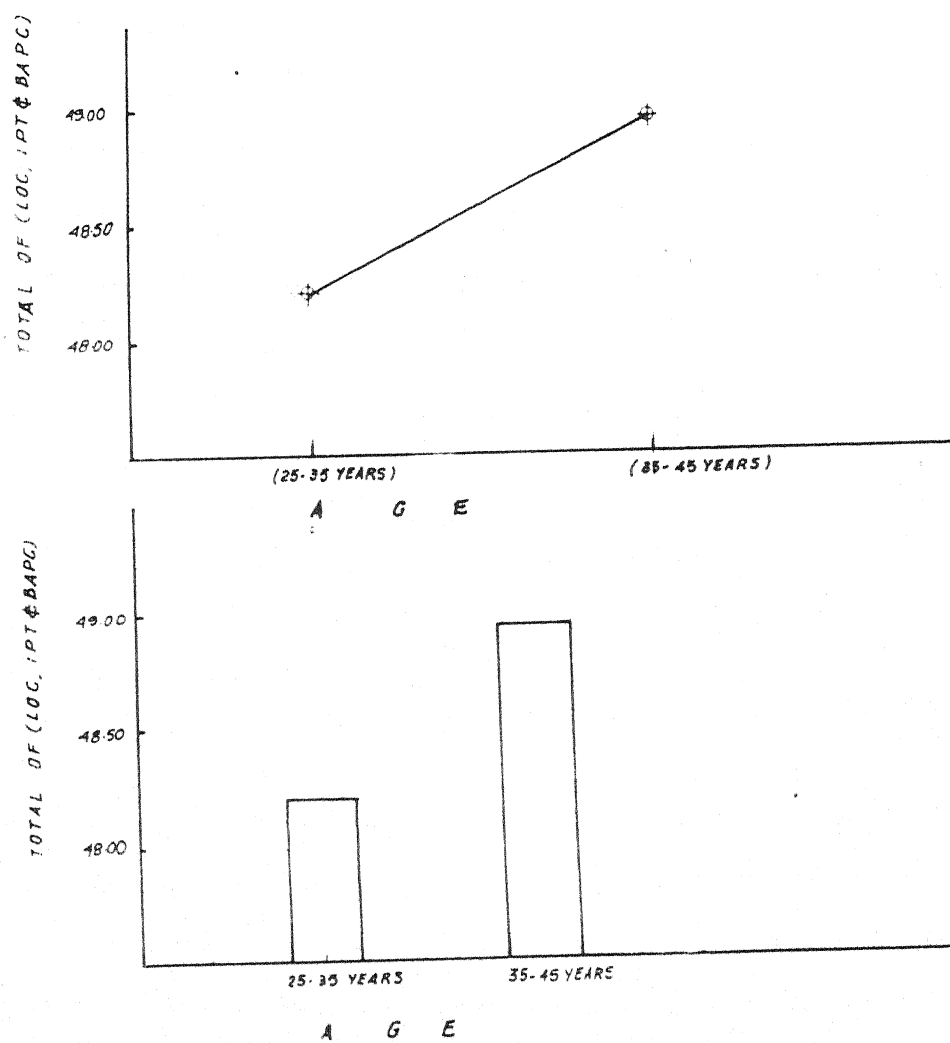
Case II - when Role (2) is interacted with Family structure
($F = 1.92$, $df(1,581)$).

Case III - when Family Structure is interacted with Role (3)
($F = 1.41$, $df(1,579)$).

But women of different age groups differ in their total score. This statement is true in one case only, i.e., when Age is interacted with Role (3).

($F = 4.70$, $df(1,579)$, $p < .05$)

FIG. NO. 34.a,b MEAN SCORES OF PSYCHO-SOCIAL COMPETENCE ON 2 AGE GROUPS



But in the other two cases, this is not so. When Sex-Role Identity is interacted with Age

($F = 3.29$, $df(1,577)$), and

when group of working and non-working women [Role (2)] is interacted with Age

($F = 2.43$, $df(1,581)$).

A perusal of the means of age variable shows that women of older age group (i.e., 35 - 45 years) score higher ($M = 48.94$) on total configurated score as compared to women in the age group of 25 - 35 years ($M = 48.19$). It may be explained that psychosocial competence is related to experience in terms of time.

Interaction effects

Table 4 further shows that none of the interaction effects are significant.

Section - V

In a study of personality ego is central in the direction of behaviour. Also the ego is generally made up of those activities to which an individual clings and cherishes and the activities of ego are characterized by values of any culture or society. Values, then, are the central theme in any study of sex role identity and role responsibility of women. In the present investigation value systems have been related to sex-role identity of working and non-working women of early and late middle ages living either in joint family or in nuclear family.

TABLE 3.5.1

SUMMARY OF RESULTS OF VALUE SYSTEMS AS RELATED TO SEX-ROLE IDENTITY,
ROLE (2), ROLE (3), FAMILY STRUCTURE, AGE AND ITS INTERACTION

		1			2			3			4			5			6			7			8			9										
		F	B	C	F	B	C	F	B	C	F	B	C	F	B	C	F	B	C	F	B	C	F	B	C	F	B	C								
SEX	MEANS	A*	A*	A*	A*	A*	A*	A*	A*	A*	A*	A*	A*	A*	A*	A*	A*	A*	A*	A*	A*	A*	A*	A*	A*	A*	A*	A*								
A	1.25				3.63			2.89			3.79			3.99			3.79			3.19			3.73			3.94										
M	3.12	1.32	1.39	1.28	3.60			2.92			3.78	1.93	2.78	2.77	2.55	4.19	2.48	2.14	2.48	2.49	3.80	1.79	1.45	1.26	1.04	2.96	2.59	2.69	3.35	3.51	1.30	1.31	4.41	1.16	1.24	1.10
F	3.32				3.53			2.96			3.93			3.78			3.81			3.23			3.70			3.84										
U	3.35				3.49			2.90			3.57			3.88			3.61			3.09			3.62			3.45										
B(2)	MEANS	B	E	F	MEANS	H	E	F	MEANS	B	E	F	MEANS	B	E	F	MEANS	B	E	F	MEANS	B	E	F	MEANS	B	E	F								
WW	3.26				3.67	***	***	2.86			2.82			4.05			3.80			3.13			3.71			3.96	***	***	***	***	***	***	***	***		
WW	3.28				3.46			2.97			3.68			3.93			3.69			2.98			3.62			3.72										
B(3)	MEANS	A*	G	H	MEANS	A*	G	H	MEANS	A*	G	H	MEANS	A*	G	H	MEANS	A*	G	H	MEANS	A*	G	H	MEANS	A*	G	H								
B	3.44				3.75			2.76			3.90			4.40			3.79			3.67			3.84			4.02										
T	3.11	4.17	2.90	4.87	***	***	2.95	4.97	2.54	4.13	***	2.95	1.95	1.60	1.75	3.74	1.92	2.60	2.32	4.01	1.64	1.17	3.60	3.48	1.11	3.61	2.17	3.15	2.3	3.90	3.80	3.95	4.56			
WW	3.20				3.45			2.94			3.68			3.80			3.69			3.08			3.61			3.72										
FS	MEANS	C	E	H	MEANS	C	E	H	MEANS	C	E	H	MEANS	C	E	H	MEANS	C	E	H	MEANS	C	E	H	MEANS	C	E	H								
J	3.24				3.58			2.89			3.80			4.02			3.77			3.17			3.69			3.92										
N	3.30				3.52			2.94			3.68			3.94			3.71			3.04			3.61			3.73										
AGE	MEANS	D	F	G	MEANS	D	F	G	MEANS	D	F	G	MEANS	D	F	G	MEANS	D	F	G	MEANS	D	F	G	MEANS	D	F	G								
ERA	3.32	2.86	2.07				2.92			3.74			3.96			3.74			3.08			3.64			3.85											
LMA	3.19				3.57			2.90			3.17			4.04			3.74			3.16			3.66			3.19										
		***.005																																		
		***.01																																		
		**-.02																																		

***.005

***.01

** .02

* .05

Main effects

A perusal of Table 3.5.1 clearly reveals that women differing in their sex-role identity are different from each other on Way 4, i.e., on importance placed on contentment, tolerance and indifference and Way 7, i.e. in priority placement on fatalistic view and quiet receptivity. The statement is true for Way 4 in two cases :

Case I - when Sex-Role Identity is interacted with Role (2)
($F = 2.78$, $df(3,577)$, $p < .05$)

Case II - when Sex-Role Identity is interacted with Family Structure
($F = 2.77$, $df(3,577)$, $p < .05$).

TABLE 3.5.2

Comparison of Means on Way 4 of Androgynous, Masculine, Feminine and Undifferentiated women

	U	M	A	F		
Means	3.576	3.781	3.789	3.930		
3.576		0.204	0.213	0.354	R 2	0.319
3.781			0.008	0.149	R 3	0.333
3.789				0.141	R 4	0.342

Results of post hoc pairwise comparisons indicate that only feminine women ($M = 3.930$) place more importance on contentment, tolerance and indifference in comparison to undifferentiated women ($M = 3.576$). However, no difference is observed between androgynous, masculine and feminine women in preference for Way 4. The results are consonant with socialisation practices in which woman is expected and is made to exhibit contentment and tolerance.

Sex-role identity has been found to be related to Way 7 in three cases :

Case I - when Sex-Role Identity is interacted with Role (2)
($F = 2.86$, $df(3,577)$, $p < .05$).

Case II - when Sex-Role Identity is interacted with Family Structure
($F = 2.70$, $df(3,577)$, $p < .05$).

Case III - when Sex-Role Identity is interacted with Age
($F = 3.35$, $df(3,577)$, $p < .02$).

TABLE 3.5.3

Comparison of Means on Way 7 of Androgynous, Masculine, Feminine and Undifferentiated Women

	M	U	A	F		
Means	2.904	3.090	3.189	3.228		
2.904		0.187	0.285	0.325	R 2	0.319
3.090			0.098	0.138	R 3	0.333
3.189				0.039	R 4	0.342

Feminine ($M = 3.23$) are highest on Way 7 and masculine women ($M = 2.90$) are lowest on Way 7 as is also revealed by a look on the Table 3.5.3 of multiple comparisons.

Analysis of (Table 3.5.1) different 'Ways to Live' as related to Role (2) shows that working and non-working differ from each other on Way 2 and Way 9.

In case of Way 2, the statement is true in three cases:

Case I - when Role (2) is interacted with Sex-Role Identity
($F = 8.02$, $df(1,577)$, $p < .005$).

Case II - when Role (2) is interacted with Family Structure
($F = 7.34$, $df(1,581)$, $p < .01$).

Case III - when Role (2) is interacted with Age
($F = 6.22$, $df(1,581)$, $p < .02$).

It may be inferred that working women possess more of detached life style than non working women.

Also working and non-working women differ on Way 9 which emphasises control of emotions. The mean score of working (M = 3.96) is higher as compared to that of non-working women. It is revealed in the following three cases :

Case I - when Role (2) is interacted with Sex-Role Identity
(F = 8.10, df(1,577), $p < .005$)

Case II - when Role (2) is interacted with Family Structure
(F = 9.83, df(1,581), $p < .005$)

Case III - when Role (2) is interacted with Age
(F = 9.34, df(1,581), $p < .005$).

The more detached, restrained style of life preferred by working women may be developed due to demands, pressures and tensions of dual role responsibilities and challenges of outside world.

Further role responsibility classified in three ways (banks, teachers and non-working women) seems to be related to many values like Way 1, Way 2, Way 8, and Way 9 (refer Table 3.5.1). The statement is true in three cases for Way 1 :

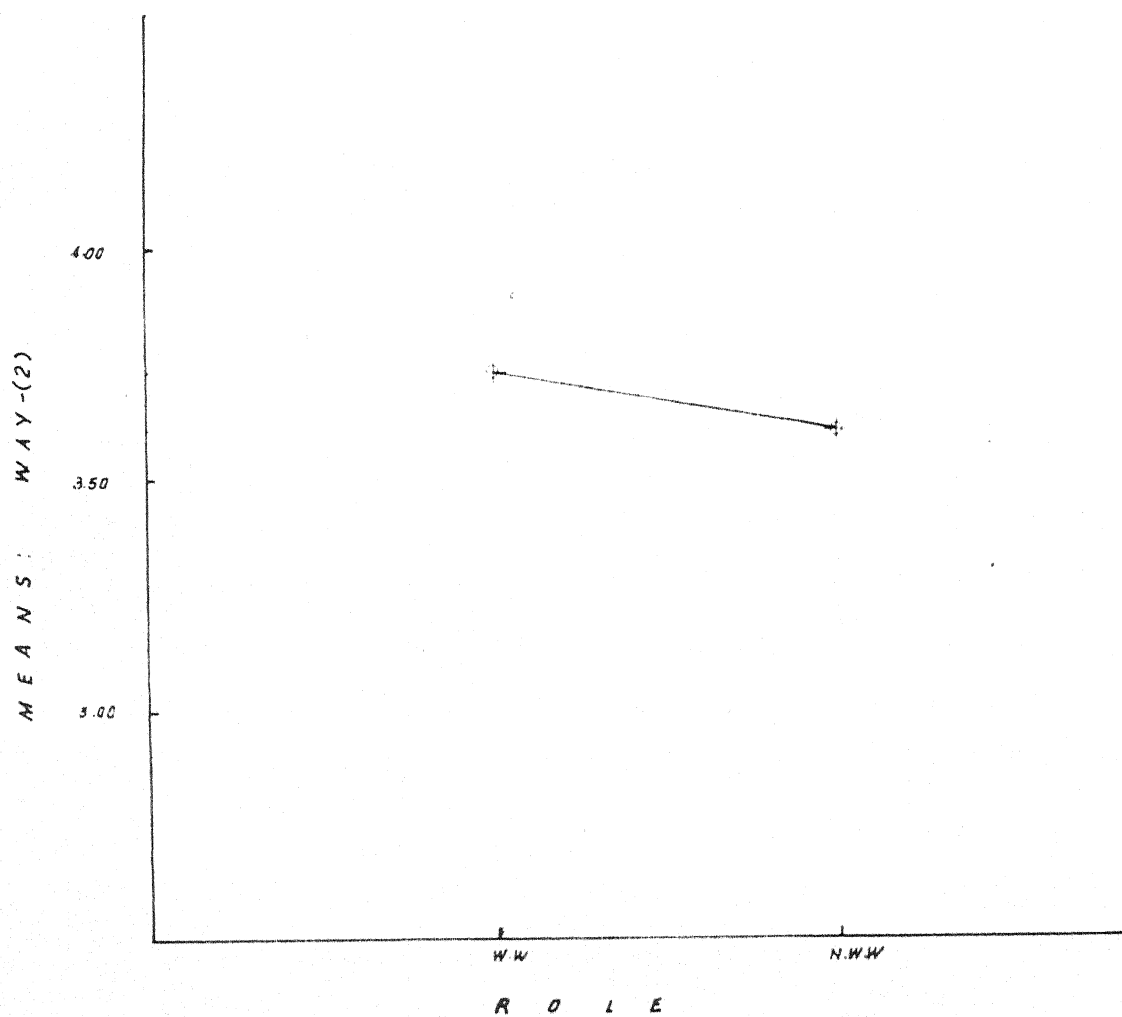
Case I - when Role (3) is interacted with Sex-Role Identity
(F = 4.17, df(2,573), $p < .02$)

Case II - when Role (3) is interacted with Age
(F = 2.90, df(2,579), $p < .05$)

Case III - when Role (3) is interacted with Family Structure
(F = 4.87, df(2,579), $p < .01$).

Means reveal that bank clerks (M = 3.44) lay more emphasis on activity, maintenance of social order in comparison to

FIG. NO. 3.5.3 MEANS OF WAY (9) AS RELATED TO ROLE(2)
(WORKING AND NON WORKING WOMEN)



I N D E X

- 1 WW - WORKING WOMEN
- 2 NWW - NON WORKING WOMEN

non-working women ($M = 3.28$), who, in turn, are slightly higher on this value from teachers ($M = 3.11$).

TABLE 3.5.4

Comparison of Means on Way 1 of Bank Clerks, Teachers
and Non-working Women

	T	NWW	B		
Means	3.107	3.277	3.437		
3.107		0.170	0.330	R 2	0.275
3.277			0.160	R 3	0.287

However, results of pairwise multiple comparison reveal differences between bank clerks and teachers only. The degree of importance on Way 1 by bank clerks and teachers may be interpreted to the requirements of job each group is expected to perform. The very function of a bank clerk implies objectivity and activity. She is least concerned with the style of interaction or the reaction of the other person, which for a teacher is of maximum importance. The continuous training to sit on the counter makes her mechanised. While the teacher is more concerned with action reaction tendencies; the bank clerk probably believes only in action tendencies.

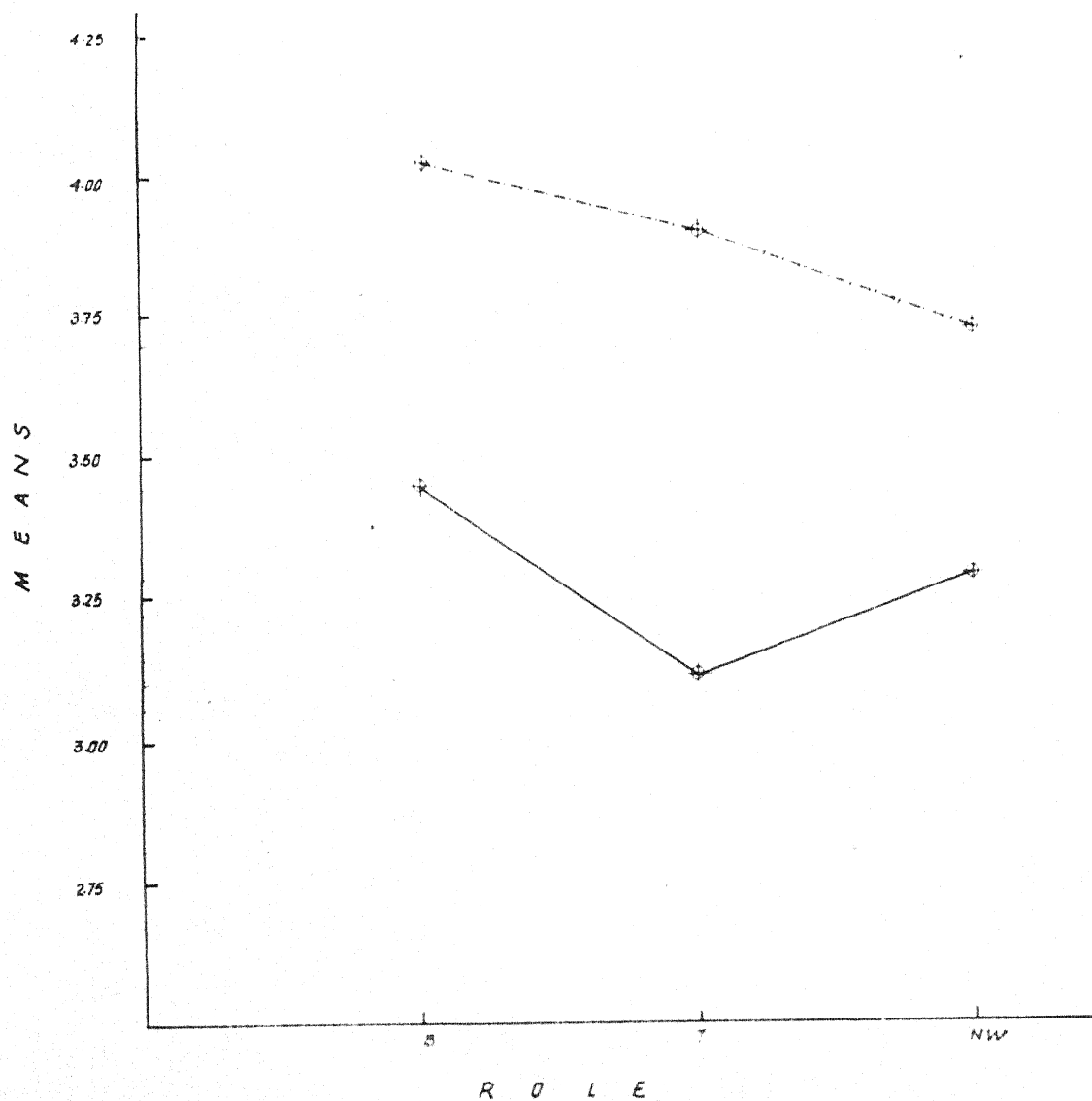
Role responsibility classified in three ways, as indicated earlier has been found to be related to Way 2 also in two cases :

Case I - when Role (3) is interacted with Sex-Role Identity
($F = 4.98$, $df(2,573)$, $p < .01$)

Case II - when Role (3) is interacted with Family Structure
($F = 4.13$, $df(2,579)$, $p < .02$).

Detachment characterizes bank clerks ($M = 3.77$) more than non-working women ($M = 3.45$), whereas teachers do not differ

FIG. NO. 35.b,c. MEANS OF WAY(1) AND WAY(9) AS RELATED TO ROLE(3)
(BANK CLERKS, TEACHERS & NON WORKING WOMEN)



INDEX

- 1. B - BANK CLERKS
- 2. T - TEACHERS
- 3. NW - NON WORKING
- 4. — - WAY (1)
- 5. - - - WAY (9)

from either bank clerks or non-working women on the value of detachment as is clear from Table 3.5.5 showing results of post hoc pair-wise comparisons.

TABLE 3.5.5

Comparison of Means on Way 2 of Bank Clerks, Teachers and Non-working Women

	NWW	T	B		
Means	3.450	3.593	3.756		
3.450		0.143	0.306	R 2	0.280
3.593			0.162	R 3	0.292

Differential effect of role responsibility (3) is observable on Way 9 in three cases :

Case I - when Role (3) is interacted with Sex-Role Identity
($F = 3.80$, $df(2,573)$, $p < .05$)

Case II - when Role (3) is interacted with Age
($F = 3.95$, $df(2,579)$, $p < .02$)

Case III - when Role (3) is interacted with Family Structure
($F = 4.56$, $df(2,579)$, $p < .05$).

Purification of self through restraint is found to be higher among bank clerks ($M = 4.02$) in comparison to teachers ($M = 3.90$) and non-working women ($M = 3.72$) who, in turn, do not differ from each other on the scores on Way 9.

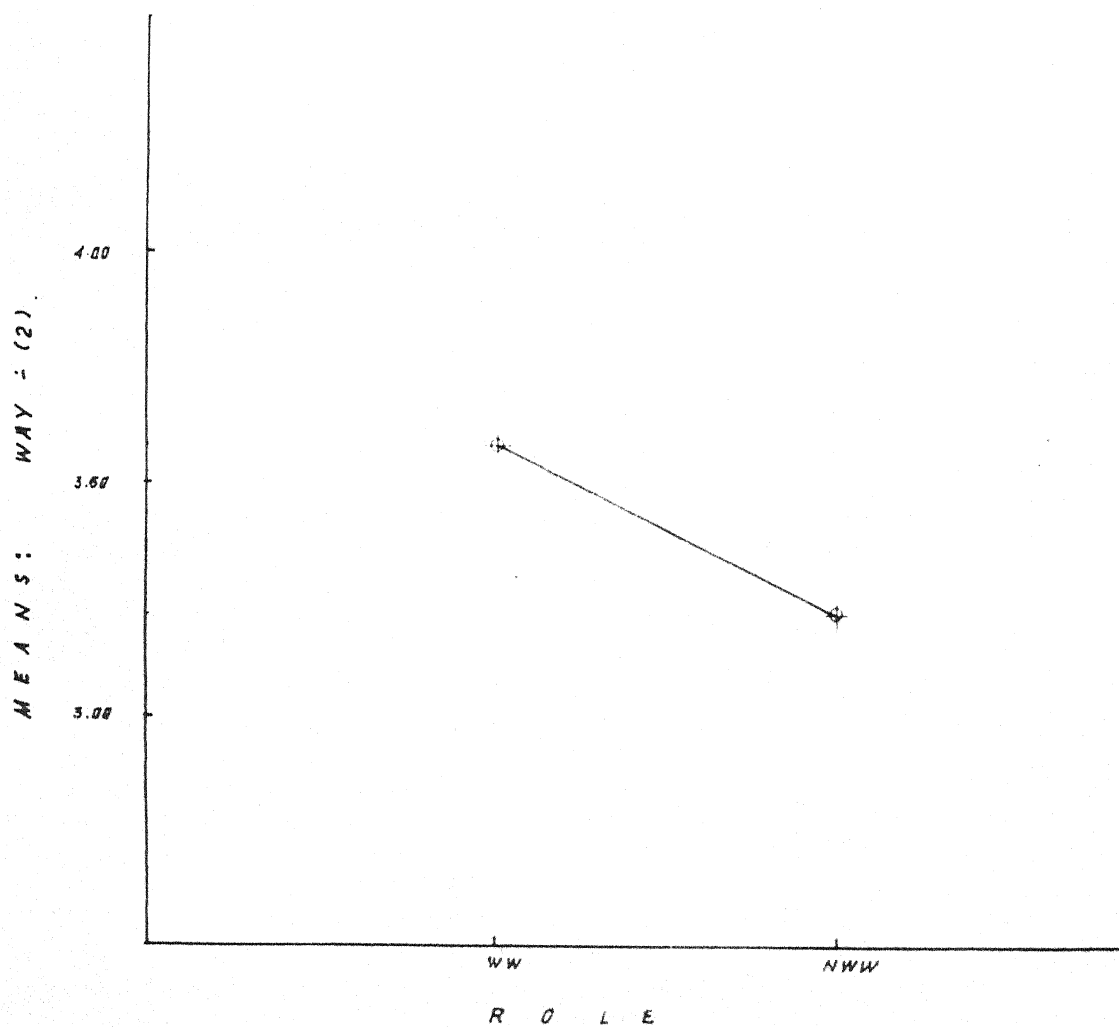
TABLE 3.5.6

Comparison of Means on Way 9 of Bank Clerks, Teachers and Non-working women

	NWW	T	B		
Means	3.717	3.900	4.022		
3.717		0.183	0.306	R 2	0.289
3.900			0.122	R 3	0.301

FIG. NO. 3.5.d

SHOWING MEANS OF WAY (2) AS
RELATED TO ROLE (WORKING AND
NON WORKING WOMEN)



I N D E X

1. WW - WORKING WOMEN
2. NWW - NON WORKING WOMEN

A review of results of role responsibility (3) clearly evidences that bank clerks perceive themselves as controller of their emotions in thoughts and works and deeds, as liberated from worldly affairs, and placing more emphasis on social good and advancement of society in comparison to teachers and non-working women. It appears bank clerks place maximum importance on 'job duties' than the interpersonal relationship.

Family structure has also emerged as an important variable in relation to Value 9. Significant p's have been obtained in three cases :

Case I - when Family Structure is interacted with Sex-Role Identity

(F = 4.28, df(1,577), $p < .05$)

Case II - when Family Structure is interacted with Role (2)

(F = 6.35, df(1,581) $p < .02$)

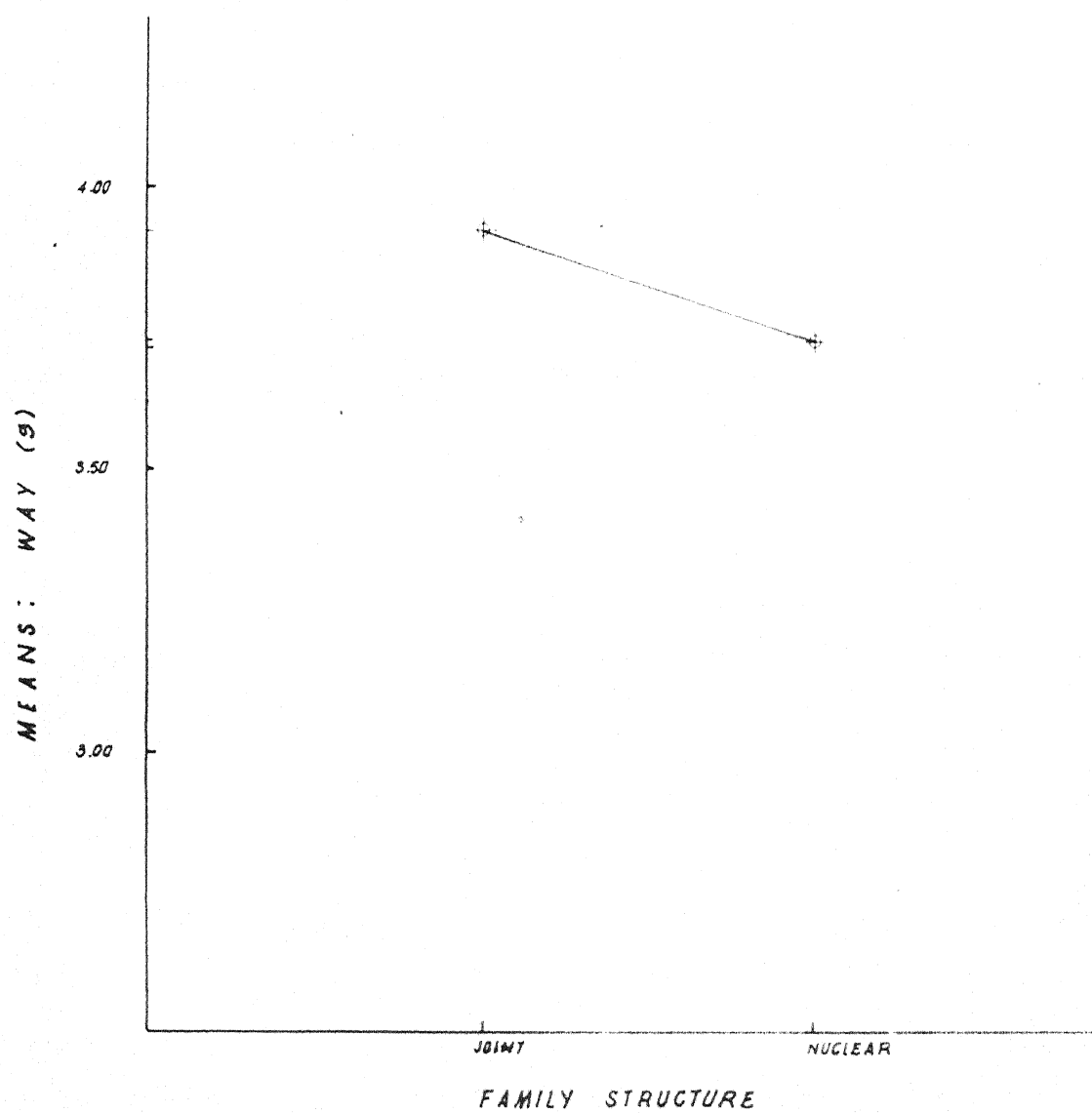
Case III - When Family Structure is interacted with Role (3)

(F = 3.40, df(1,579), $p < .05$)

Women living in joint family (M = 3.92) are more restrained and have higher control of emotions in comparison to women living in nuclear families (M = 3.73).

It may be argued that women from joint family right from the childhood are exposed to various interactions and have to adjust with the members of various roles in comparison to women of nuclear families where self identity is more pronounced. Women of joint family are expected to suppress their emotions and place importance on duties related to roles. The findings are also supported by the study of Gupta (1984).

FIG. NO. 3.5.2 MEANS OF WAY (9) AS RELATED TO
FAMILY STRUCTURE



In the large family, the child learns values that make for successful living (Bassard 1966, Domino 1969).

Interaction effects

A significant interaction effect of sex-role identity and role (2) has been observed on Way 1 ($F = 2.73$; $df(3.577)$, $p < .05$, Table 3.5.1).

TABEL 3.5.7

Comparison of Means on Way 1 of Interaction of
Sex-Role Identity with Role (2)

	A+	B	C	D	E	F	G	H		
MEANS	3.063	3.078	3.154	3.159	3.348	3.353	3.360	3.500		
3.063		0.016	0.091	0.096	0.285	0.290	0.297	0.438	R 2	0.436
3.078			0.075	0.080	0.269	0.275	0.281	0.422	R 3	0.454
3.154				0.005	0.190	0.199	0.206	0.346	R 4	0.467
3.159					0.189	0.194	0.201	0.341	R 5	0.483
3.348						0.005	0.012	0.152	R 6	0.489
3.353							0.007	0.147	R 7	0.495
3.360								0.140	R 8	0.499

Results of analysis of post hoc pairwise (Table 3.5.7) comparisons reveal that no other sex-role groups differ from each other on Way 1 except feminine sex-role group of women. Feminine non-working women ($M = 3.50$) are found to be higher than feminine working women ($M = 3.06$) in emphasis on activity,

maintenance of social order and advancement of society.

It may be argued since feminine women are socialized to conform to the norms of family, they are lesser individualistic, and more dependent. They tend to place importance on collateral values and emphasis on 'We' than 'I'. An Indian housewife is engaged in 24 hours activity with no economic return and no identity of her own.

Interaction effect of sex-role identity and role (3) has also been seen on Way 2 and Way 8. A look at Table 3.5.8 of multiple comparisons reveals that bank clerks identifying themselves to masculine sex role groups ($M = 4.36$) emphasise more upon liberation from worldly affairs, and avoidance of dependence in comparison to masculine teachers ($M = 3.23$), androgynous teachers ($M = 3.12$), all the four sex role groups of non-working women and undifferentiated ($M = 3.44$) and feminine bank clerks ($M = 3.46$). It appears that masculinity in bank clerks makes them more detached in their style of life, whereas femininity in teachers appears to be related to detachment as is revealed from the following Table 3.5.8 of multiple comparisons. Feminine teachers ($M = 4.13$) are higher on Way 2 in comparison to masculine non-working women ($M = 3.43$), feminine non-working women ($M = 3.33$) and undifferentiated non-working women ($M = 3.42$), undifferentiated and feminine bank clerks ($M = 3.44, 3.46$), respectively and masculine teachers ($M = 3.23$).

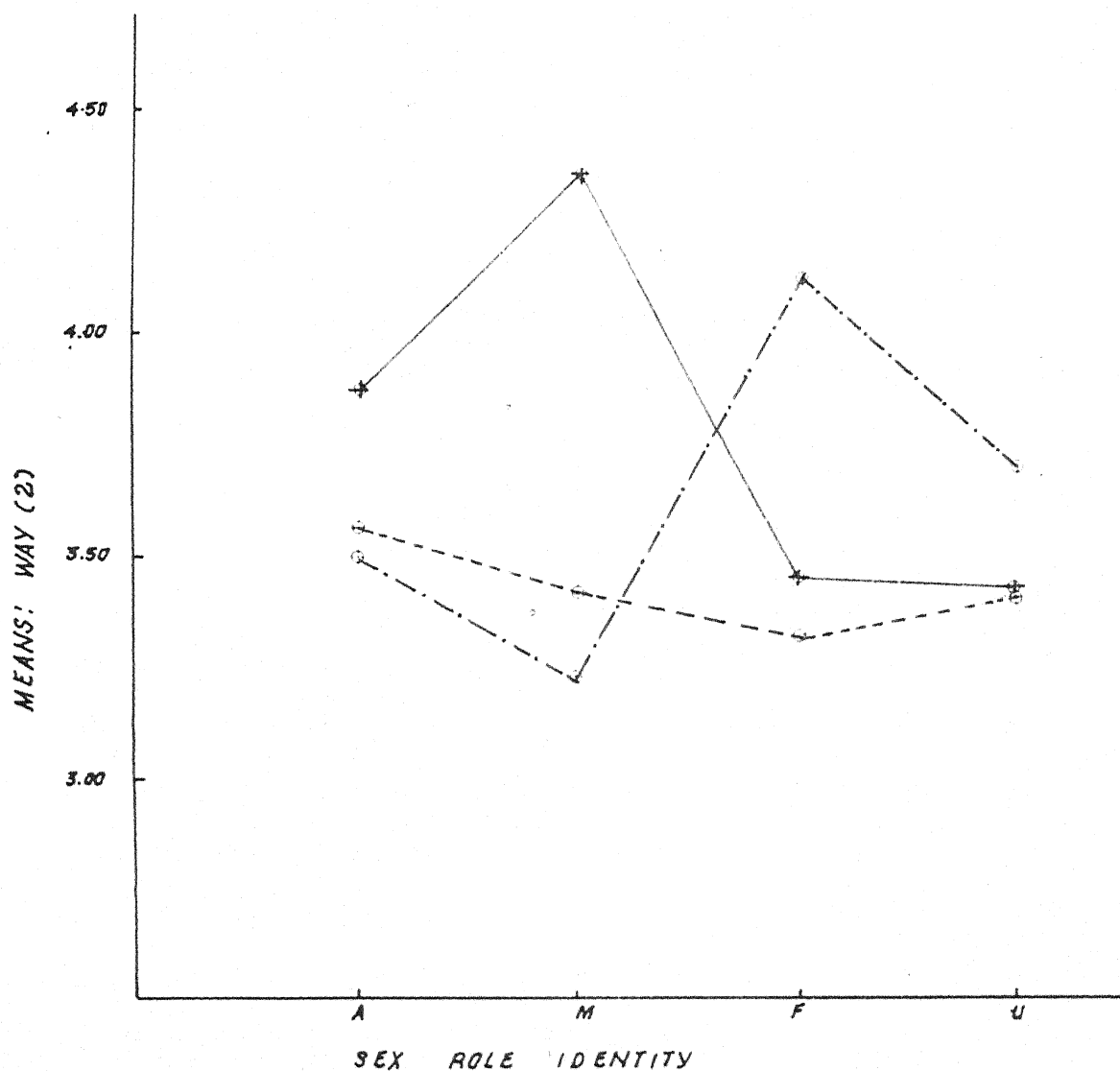
A perusal of overall results reveal that femininity in teachers is associated with detachment. Also femininity

TABLE 3.5.8

Comparison of Means on Way 2 of Interaction of
Sex-Role Identity with Role (3)

A+	B	C	D	E	F	G	H	I	J	K	L	
MEANS	3.237	3.333	3.424	3.431	3.442	3.458	3.500	3.571	3.714	3.884	4.125	4.360
3.273	0.096	0.187	0.195	0.205	0.221	0.263	0.335	0.477	0.647	0.888	1.123	R 2 0.568
3.333		0.091	0.098	0.109	0.125	0.167	0.238	0.381	0.550	0.792	1.027	R 3 0.592
3.424			0.007	0.018	0.034	0.076	0.148	0.290	0.460	0.701	0.936	R 4 0.608
3.431				0.010	0.027	0.069	0.140	0.283	0.452	0.694	0.929	R 5 0.630
3.442					0.016	0.058	0.130	0.272	0.442	0.683	0.918	R 6 0.638
3.458						0.042	0.113	0.256	0.425	0.667	0.902	R 7 0.645
3.500							0.071	0.214	0.384	0.625	0.860	R 8 0.650
3.571								0.143	0.312	0.554	0.789	R 9 0.656
3.714									0.169	0.411	0.646	R 10 0.660
3.884										0.241	0.476	R 11 0.664
4.125											0.235	R 12 0.668

FIGS. NO. 3.5.f,g,h INTERACTION EFFECT OF SEX ROLE IDENTITY
X ROLE (3) BANK CLERKS, TEACHERS AND NON WORKING
WOMEN ON WAY (2)



INDEX

1 A - ANDROGYNOUS

2 M - MASCULINE

3 F - FEMININE

4 U - UNDIFFERENTIATED

5 ——— BANK CLERKS

6 - - - - - TEACHERS

7 - . - . - NON WORKING

in non-working women is associated with detachment. It appears since femininity implies expressiveness, and the two roles of non-working women and teachers also require expressive skills, security, dependence and conformity have a positive relationship. The socialization process of an Indian woman revolves round the concept of detachment and sacrifice.

Third significant interaction effect is that of sex role identity and role responsibility (3) on Way 8 (Table 3.5.1). Results of multiple comparisons (Table 3.5.9) point that masculine bank clerks believe in 'detached karma' more in comparison to masculine teachers ($M = 3.29$), masculine non-working women ($M = 3.33$), androgynous teachers ($M = 3.40$); feminine bank clerks ($M = 3.46$) and undifferentiated non-working women ($M = 3.50$). Further, androgynous bank clerks ($M = 3.98$) are higher on belief in 'detached karma' than masculine teachers ($M = 3.29$) who are low on this value in comparison to undifferentiated teachers ($M = 3.95$). Both detachment and detachment of 'karma' is associated with masculinity of bank clerks. Age and sex role identity interaction is found to be significant in case of Way 2 and Way 3 as is revealed by values of Table 3.5.1.

[$F = 2.69$, $df(3,577)$, $p < .05$] for Way 2, and

[$F = 2.62$, $df(3,577)$, $p < .05$] for Way 3.

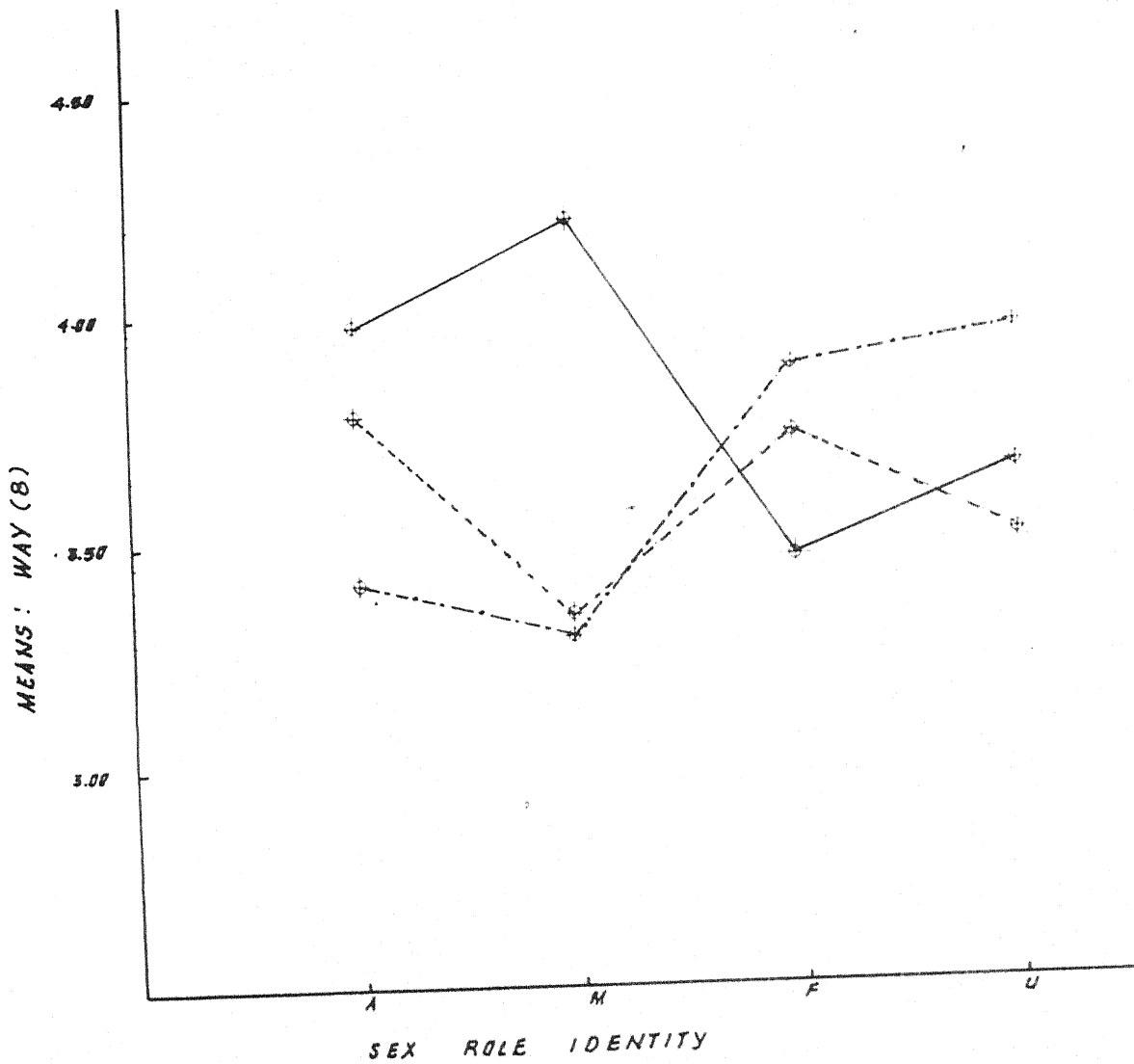
Table 3.5.10 shows that only feminine matured women ($M = 3.85$) believe in detachment more in comparison to feminine and less matured women ($M = 3.36$). No other pairwise mean differences have been found to be significant. In case of

TABLE 3.5.9

Comparison of Means on Way 8 of Interaction of
Sex-Role Identity with Role (3)

	A+	B	C	D	E	F	G	H	I	J	K	L
MEANS	3.289	3.333	3.413	3.458	3.500	3.651	3.727	3.780	3.875	3.952	3.977	4.200
3.289		0.044	0.124	0.169	0.211	0.362	0.438	0.491	0.586	0.663	0.687	0.911 R 2 0.618
3.333			0.080	0.125	0.167	0.318	0.394	0.447	0.542	0.619	0.643	0.867 R 3 0.644
3.413				0.045	0.087	0.238	0.314	0.367	0.462	0.539	0.564	0.787 R 4 0.662
3.458					0.042	0.193	0.269	0.322	0.417	0.494	0.518	0.742 R 5 0.685
3.500						0.151	0.227	0.280	0.375	0.452	0.477	0.700 R 6 0.694
3.651							0.076	0.129	0.224	0.301	0.326	0.549 R 7 0.701
3.727								0.053	0.148	0.225	0.249	0.473 R 8 0.708
3.780									0.095	0.172	0.197	0.420 R 9 0.713
3.875										0.077	0.102	0.325 R 10 0.718
3.952											0.024	0.248 R 11 0.723
3.977												0.223 R 12 0.727

FIGS. 3.5.i, j & k INTERACTION EFFECT OF R(3) (BANK CLERKS, TEACHERS AND NON-WORKING WOMEN) AND SEX ROLE IDENTITY ON WAY(6)



INDEX

1. A - ANDROGYNOUS
2. M - MASCULINE
3. F - FEMININE
4. U - UNDIFFERENTIATED

5. ——— BANK CLERKS
6. - - - - - TEACHERS
7. NON WORKING

Way (3) none of the pair wise mean differences have been found to be significant (Table 3.5.11). Probably the multiple comparison tests by Neumankeul's method proved stringent to locate any significant difference in pairs.

TABLE 3.5.10

Comparison of Means on Way 2 of Interaction of
Sex-Role Identity with Age

	A+	B	C	D	E	F	G	H		
MEANS	3.360	3.453	3.500	3.522	3.551	3.608	3.676	3.846		
3.360		0.093	0.140	0.162	0.191	0.248	0.316	0.486	R 2	0.462
3.453			0.047	0.069	0.098	0.155	0.223	0.393	R 3	0.481
3.500				0.022	0.051	0.108	0.176	0.346	R 4	0.494
3.522					0.029	0.086	0.154	0.324	R 5	0.512
3.551						0.057	0.125	0.295	R 6	0.519
3.608							0.068	0.238	R 7	0.524
3.676								0.170	R 8	0.529

TABLE 3.5.11

Comparison of Means on Way 3 of Interaction of
Sex-Role Identity with Age

	A+	B	C	D	E	F	G	H		
MEANS	2.609	2.838	2.847	2.907	2.971	3.062	3.075	3.077		
2.609		0.228	0.237	0.297	0.362	0.453	0.466	0.468	R 2	0.507
2.838			0.009	0.069	0.133	0.224	0.237	0.239	R 3	0.528
2.847				0.060	0.124	0.215	0.228	0.230	R 4	0.543
2.907					0.064	0.155	0.168	0.170	R 5	0.562
2.971						0.091	0.104	0.106	R 6	0.569
3.062							0.013	0.015	R 7	0.575
3.075								0.002	R 8	0.580

Significant interaction effect of age and role responsibility (2) has been observed in relation to Way 7 as is shown by significance at .01 level F value of 5.44 with df 1.581.

TABLE 3.5.12

Comparison of Means on Way 7 of Interaction of
Role (2) and Age

	A+	B	C	D		
MEANS	2.963	3.020	3.127	3.280		
2.963		0.057	0.165	0.318	R 2	0.332
3.020			0.108	0.261	R 3	0.346
3.127				0.153	R 4	0.356

However, a look of Table 3.5.12 shows that none of the pair-wise mean differences are real differences. The insignificant paired differences may be due to stringency of Neumankeul's method.

TABLE 3.5.13

WAYS	1	2	3	4	5	6	7	8	9
MEANS	3.27	3.55	2.91	3.75	3.99	3.74	3.06	3.66	3.84

A close look at the total means of the value patterns of women reveals that :

Except for Way 3 ($M = 2.91$) which emphasises on enjoyment as main aim of life all the other values are highly preferred by women. It may be explained that Way 3 which emphasises the epicurean way of life is not acceptable in this culture. In the studies done by Morris (1954) and Agarwal (1959, 1961, 1974, 1984) it was found that this way which lays stress on

the materialistic thought and outerself is least preferred.

All Indian ethical notions of mankind discard this value and as such, enjoyment as a way of life is least inculcated in this culture right from early socialization.

The most preferred way of life is Way (5) which emphasises a healthy vigorous life with sound moral principles and physical activity. This is followed by Way (9) emphasising self purification through restraint. The next most preferred patterns are Way (4) and Way (8), which place emphasis on contentment, tolerance, indifference and detached 'karma' respectively.

It can be inferred that women are placing greater emphasis on work with detachment and also becoming more ambitious. The value of 'nishkam karma' advocated in 'Gita' is still permeating the life pattern of an Indian woman. Enjoyment is not seen as the main aim of life.

In the study of Agarwal (1959) also, it was found that way (3) is not preferred by youths. The present study too, supports the previous findings wherein this way emerges as the least preferred. Because in Indian religions and social life, the outer self is not given much importance, the whole life pattern and socialization of an Indian girl is based on sacrifice submission and receptivity for one's self. Hence enjoyment is denied. The life is based on collateral values. Further, in the same study, it was found that students prefer Ways 2,4,5 and 6 most. The same is the finding of the present study. It can be said that women are becoming more achievement-oriented but they are still tied to their traditional value

of sacrifice. As stated by Agarwal (1959) individuals take into account mainly the cultural pattern or the requirement of the social system. Hence, women in India are still traditional though they are becoming more achievement-oriented. It may be argued that an Indian woman wants to preserve her own cultural heritage at the same time she is also conscious of what is going on around her. She is trying to find out a compromise between achievement, competence and traditionalism. She wants to be high on masculinity as well as on femininity. She is in fact trying to become a unique combination of instrumental values and expressive skills. Throughout the life pattern the message of 'Gita' is followed. The finding also indicates that women are taking a step towards modernization, but they are still clinging to their traditional values.

In previous studies by the author on youth from 1959 to 1984, it was found that preference for different ways of life has not significantly changed. The present finding also conforms to the studies done thirty years ago.

It appears in present investigation that there is a confusion in the mind of the present-day woman regarding her ways of life. On the one hand, she is socialised in a traditional manner, but the impact of technological advancement and material culture is also perceptible.

Brief Review of the Findings :

The following are the significant findings of the present study in relation to main effects and interaction effects of independent variables.

Sex-Role Identity : Masculinity alone or in combination with femininity has been found to be associated with feelings of self-efficacy, active planfulness and forbearance etc. in women. Whereas femininity also is related to contentment, tolerance, indifference, receptivity and fatalism.

Role (2) : Working women are found to be more behaviourally competent and having a more detached and restraint way of life in comparison to non-working women. However, non-working women appear to possess a higher generalized expectancy of reliance on others in comparison to working women.

Role (3) : Behavioural competence is found to be related with teachers group more than non-working women group who were higher on trust scores than teachers. The trusting expectancy among bank clerks are higher than teachers and lower than non-working women. Further for ways of life bank clerks are characterized with emphasis on activity, detachment and restraint.

Age : Late middle age in women can be related to effective coping more in comparison to women of early middle age.

Family Structure : Joint family structure rather than nuclear family structure is found to be a place where control of emotions becomes characteristic life style of women.

Sex-Role Identity x Role (2) : Masculine working women as compared to masculine non-working women appear to possess a more positive self attitude and higher belief in one's own ability to control the events of life. Further this feeling of self efficacy is also related to androgynous working women more in comparison to undifferentiated working women. Femininity in non-working women works them with more emphasis on maintenance of social order and advancement of society in comparison to working women (collateral values).

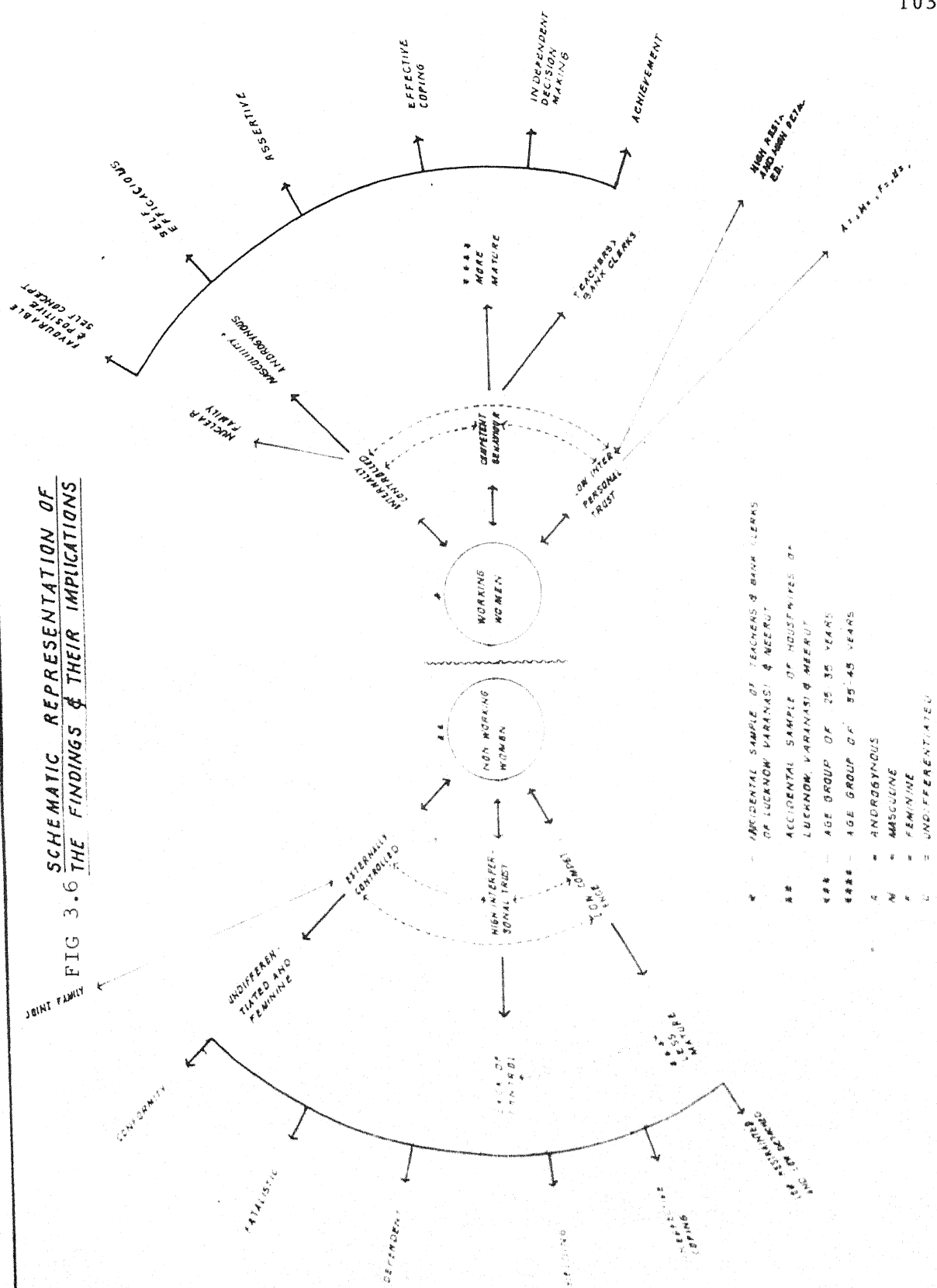
Sex-Role Identity x Role (3) : Trust appears to be related to all four sex role groups of non-working women more in comparison to feminine and undifferentiated bank clerks who, in turn, are higher on trust scores in comparison to feminine teachers. Masculine bank clerks are also found to be believers of detached 'karma' and detachment in their life.

Sex-Role Identity x Age : Detachment and restraint has been found to be associated with feminine group of late middle age more in comparison to feminine group of early middle age.

The enclosed schematic representation shows psychosocial competence and value systems of working and non-working women in the study.

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FIG 3.6 THE FINDINGS & THEIR IMPLICATIONS



CHAPTER - IV

SUMMARY AND CONCLUSION

Change is the law of Nature. Since time immemorial man is facing the need for improving the quality of life, which can take place only through change. The change is not sudden, but gradual, continuous and a well-planned process. It takes place when an individual starts losing faith in the functional utility of the prevailing system, and begins to desire to replace it by a new social order.

In a developing country like India, every attempt is being made for the optimal social development in all spheres of life - economic, familial, political educational or psychological. In this process of social transformation, the need for change in the individual is central. It is the individual ^{who} contributes maximally to institutional change. Among individuals needing change, the role of woman is most important. Indian woman is passing through a transitional phase, her identity, her esteem, her values, her competence, her roles are all being questioned. There is need then to redefine her roles in terms of development and modernisation.

In a male-dominated traditional society like that of India, the place of women was confined to the boundaries of the home. The advancement of civilization and the impact

of other cultures resulted in a need for change in the present system, and subsequently to a desire to redefine the roles appropriate to the prevailing system. Woman today is not confined to the home. She is participating in the decision-making, yet trying to preserve her own cultural heritage. She has become conscious of what is going on around her. She is trying to become psychosocially competent and is trying in combining the instrumentalism of male and expressive skills of female in a very unique and adaptive manner. She is actively approaching the ideal of egalitarianism. Keeping all these changes in view and for identifying the variables in the process of women development in a true psychological perspective, a field study on 'Development of Psychology and Women' was undertaken.

The purpose of the present investigation is to find out the effect of sex-role identity and role responsibility on psychosocial competence (a configured measure of locus of control, interpersonal trust, and behavioural attributes of psychosocial competence) and value systems. Also the moderator variables of family structure and age are incorporated.

In order to study the above mentioned variables, the following tools were used :

1. Sex-Role Identity determined through a scale developed by Bem and modified by Agarwal, M (1986).
2. Psychosocial Competence -

(i) Locus of Control modified by research group of the project.

- (ii) Interpersonal Trust adapted by Agarwal, P (1982).
- (iii) Behavioural Attributes of Psychosocial Competence modified by research group of the project.

3. Value systems : '9 Ways to Live' formulated by Agarwal, V (1959).

A sample of 585 middle class graduate women divided into two categories of working (285) and non-working (300) women from three cities representing three regions : Central (Lucknow), West (Meerut), and East (Varanasi) of U.P. were taken.

For analysing the results, analysis of variance and multiple comparisons were worked out.

The results obtained are as follows :

1. Locus of Control :

- (a) Masculine women are found to be most internally controlled followed by androgynous and feminine women. Undifferentiated are least internally controlled (Hypothesis appears to be true).
- (b) Teachers are more internally controlled than bank clerks (Hypothesis proves to be true).
- (c) Women of nuclear family and of older age groups are more internal in comparison to women of joint family and younger age group.

Also, there is a significant interaction effect of sex-role identity and role-responsibility on Locus of Control scores.

2. Interpersonal Trust :

- (a) The undifferentiated women are found to be more trusting than any other category of women.

- (b) No significant difference is found between women coming from joint family or nuclear family.
- (c) Working women are lower than housewives on trust scores.
- (d) No significant difference is seen in the trust score of women differing in age.
- (e) A significant interaction effect of sex role identity and role flexibility is seen.

3. Behavioural Attribute of Psychosocial Competence :

- (a) Masculine women are most behaviourally competent followed by androgynous women who in turn are followed by feminine and undifferentiated women: Feminine and undifferentiated women do not differ significantly.
- (d) Working women are more behaviourally competent than non-working women, And within working women, teachers are more competent behaviourally than bank clerks (Hypothesis seems to be true).
- (c) Family structure does not influence behavioural competence.
- (d) Higher age group women are more behaviourally competent than their lower age group counterparts. No significant interactive effects are observed.

Analysing the results of the total configured score of psychosocial competence on the basis of formulated assumptions, no other variables except that of Age is found to be statistically significant. Women of higher age group are found to be more competent on a total psychosocial competence score than those of lower age group.

4. Ways to Live :

A questionnaire comprising '9 Ways to Live' formulated by Agarwal was also used. In the present investigation value

systems have been related to sex role identity of working and non-working women of different ages living in joint family or nuclear family. In general women of all regions and all categories (working, non-working, elder or younger, masculine or feminine) least prefer Way 3 which emphasises the 'Epicurean Way of Life'.

The preferred ways of lives are 1, 2, 4, 7, 8 and 9 which in general emphasise detached action, control of emotions, restraint, purification of self, receptivity, externality, conformity and liberation from worldly affairs.

A perusal of the overall findings reveal that the notion of detached activity or detached 'karma' (निष्काम कर्म) is still prevailing in Indian woman.

With regards to roles - Working and non-working women differ on Way 2 (detached activity) and Way 9 (control of emotions). Working women score high than housewives on these ways. Further bank clerks, teachers and housewives differ on Way 1, Way 2, Way 8 and Way 9.

A review of results of role responsibility clearly shows that bank clerks perceive themselves as controller of their emotions.

Women living in joint families are more restrained and have higher control of emotions in comparison to women living in nuclear families.

Feminine non-working women are found to be high than feminine working women in emphasis on activity, maintenance of social order and advancement of society.

Femininity in teachers and housewives is associated with detachment. Also feminine matured women believe in detachment more in comparison to feminine women of younger group. Both detachment and detachment of 'karma' is associated with masculinity of bank clerks.

In general it appears that there is significant interaction effect of sex role identity and roles at preferences for various 'Ways to Live'.

Synthesising the findings of all the variables it appears that Indian woman especially committed to career is approaching towards androgyny. She is desiring to cling to the traditional value of femininity and conformity is masculine and activity oriented but at the same time confines herself to expressive skills, restraint and externality. There is a kind of ambivalence and confusion. She appears to be alienated also.

Summarising, it may be concluded that senior masculine and androgynous working women of all parts of U.P. are retrained, truthful, achievement oriented, self efficacious and behaviourally competent.

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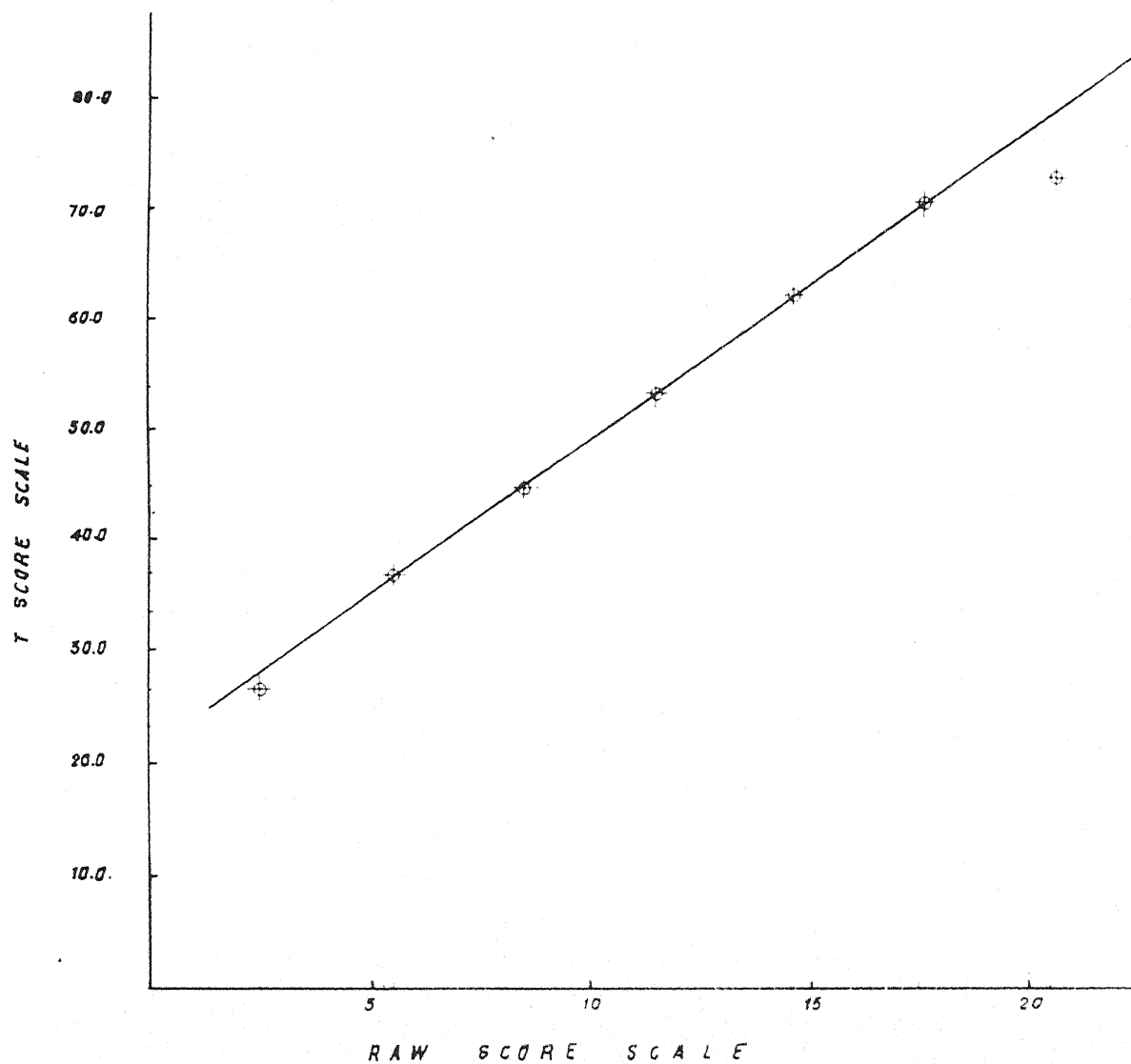
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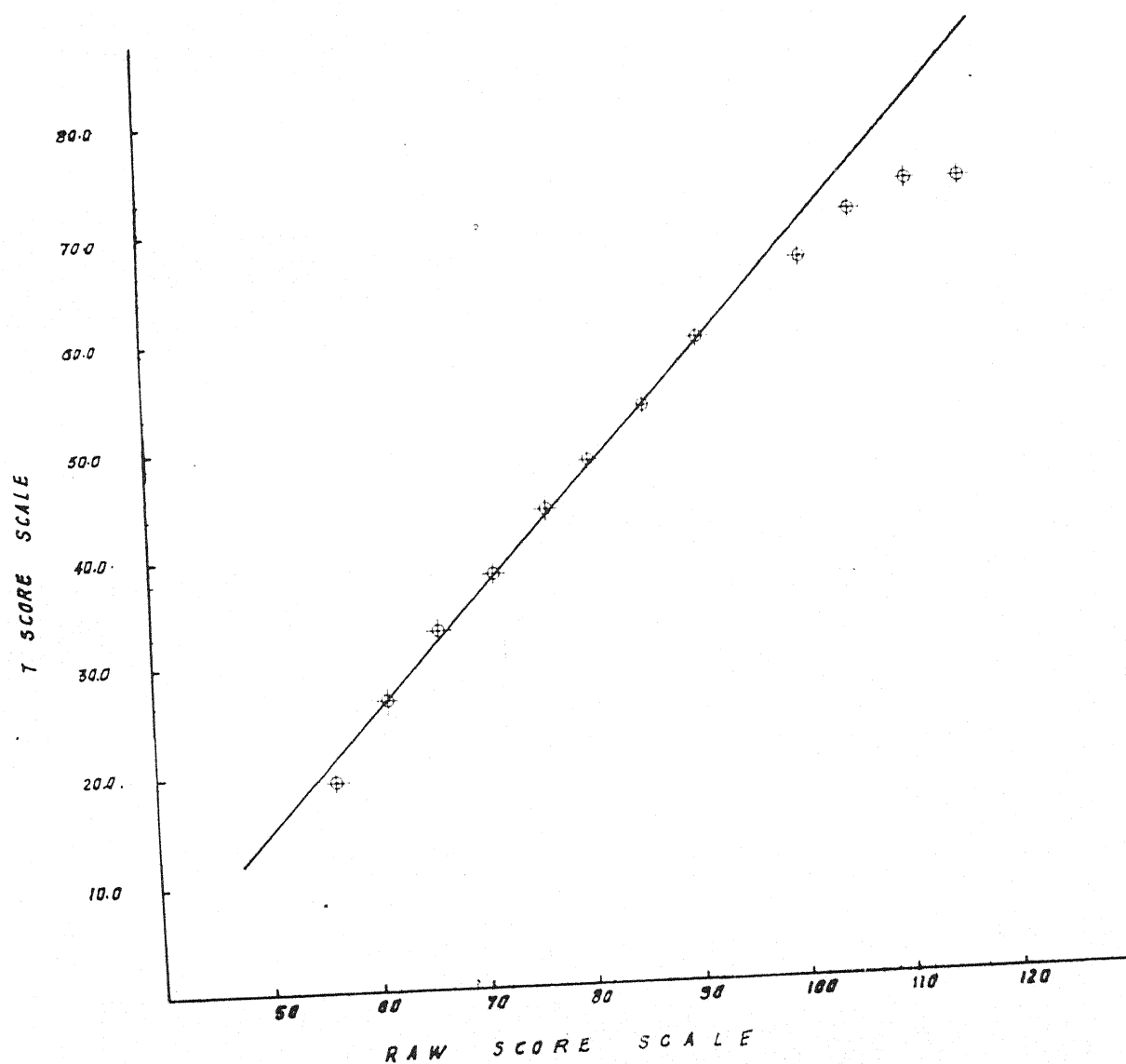
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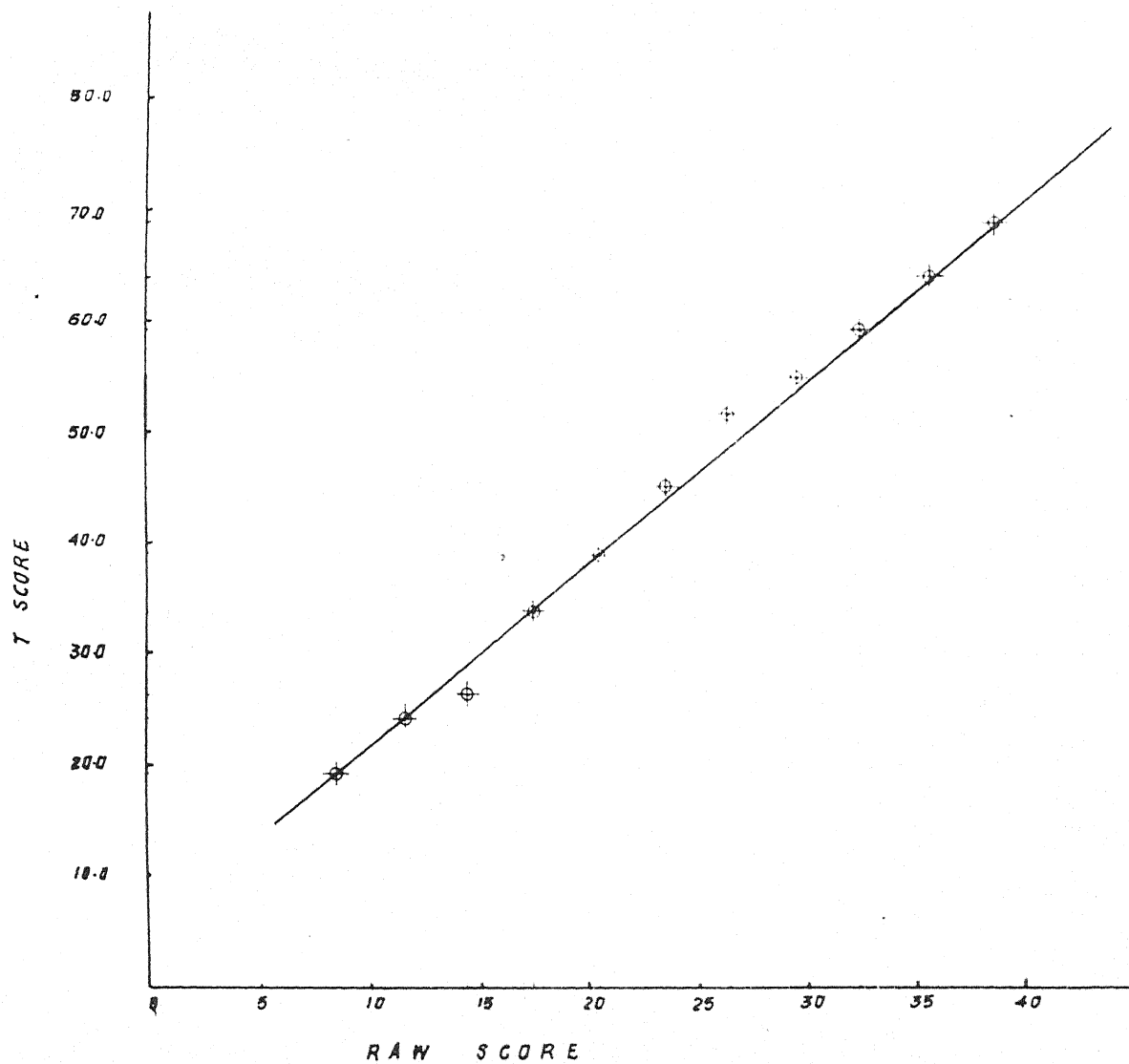
ANNEXURE G-1 SHOWING T SCORES OF LOCUS OF CONTROL (LOC)



ANNEXURE G-2 SHOWING T SCORES OF INTERPERSONAL
TRUST SCALE (I P T)



ANNEXURE G-3 SHOWING T SCORES OF BEHAVIORAL ATTRIBUTES
SCALE (B A P C)



मनोविज्ञान एवं नारी का विकास

(भारतीय समाज विज्ञान परिषद द्वारा प्रवर्तित)

गिरि विकास अध्ययन संस्थान, लखनऊ

हम लोग मनोविज्ञान एवं नारी विकास का अध्ययन कर रहे हैं। इस शोध परियोजना को भारतीय समाज विज्ञान परिषद ने प्रवर्तित किया है व इसे गिरि विकास अध्ययन संस्थान, लखनऊ के तत्वाधान में किया जा रहा है।

इस शोध का उद्देश्य कार्यरत महिलाओं व गृहणियों की परेशानियों व समस्याओं का तुलनात्मक अध्ययन करना है। इस निमित्त हम कार्यरत महिलाओं एवं उनकी समकक्ष केवल गृहणियों का साक्षात्कार कर रहे हैं। इसके लिए हमने जो प्रतिदर्श चुना है, उसमें आपका नाम है। अतः हम आपका साक्षात्कार करने के लिए आये हैं। आप की तरह अन्य कार्यरत महिलाओं/गृहणियों से भी हम मिल रहे हैं।

इस अध्ययन के सन्दर्भ में पहले आप से आपके विषय में कुछ प्रश्न पूछे जायेंगे और फिर आपको पाँच शाब्दिक प्रश्नावलियाँ दी जायेंगी जिनका उत्तर देने के लिए प्रत्येक में निर्देश दिये हुए हैं।

आप से अनुरोध है कि आप अपना सहयोग देकर हमारे अध्ययन को सफल बनायें। प्रत्येक उत्तरदाता का नाम या पहचान को गुप्त रखा जाएगा। यदि आपको अध्ययन के परिणाम जानने में रुचि हो तो कृपया बता दें, हम आपको इनकी सूचना देने का पूरा प्रयत्न करेंगे।

अब यदि आपकी अनुमति हो तो हम प्रश्न पूछना प्रारम्भ करें।

व्यक्तिगत सूचना

कोड नं०

आयु : वर्ष डिग्री प्राप्त :

धर्म :— हिन्दू/मुसलमान/ईसाई

जाति:— ब्राह्मण/क्षत्रिय/वैश्य/अनुसूचित जाति/अन्य

व्यवसाय:— स्वयं का (पति का)

परिवार:— संयुक्त/एकाकी

परिवार के सदस्यों की संख्या :— आय वाले निर्भर

आय:— व्यक्तिगत प्र० मा० पारिवारिक प्र० मा०

वैवाहिक स्थिति :— विवाहित/अविवाहित/विच्छेदित/विधवा ।

यदि अकेली हैं तो किसके साथ रहती हैं : अकेले/परिवार के साथ/रिश्तेदारों के साथ ।

प्रश्नावली १

प्रत्येक व्यक्ति में विभिन्न विशेषतायें अलग-अलग मात्राओं में होती हैं। नीचे व्यक्तित्व की पचास विशेषतायें और प्रतिक्रियाओं की सात श्रेणियाँ दी गयी हैं। जैसे— (१) बिल्कुल नहीं, (२) बहुत कम (३) कम (४) न कम न अधिक (५) अधिक (६) बहुत अधिक (७) पूरी तरह से आपको किसी एक श्रेणी पर सही (✓) का निशान लगाकर यह व्यक्त करना है कि नीचे दी गयी विशेषतायें आपके बारे में कितना बताती हैं। उदाहरणतः यदि एक विशेषता आप में बहुत अधिक मात्रा में है तो “बहुत अधिक” की श्रेणी पर सही (✓) का निशान लगाइये। यदि बहुत कम मात्रा में है तो “बहुत कम” की श्रेणी पर निशान लगाइये।

कोई भी प्रतिक्रिया सही या गलत नहीं है क्योंकि आपकी प्रतिक्रियायें केवल आपके व्यक्तित्व को बताती हैं। प्रतिक्रिया देते समय आप अपने आप को स्वतंत्र महसूस करिये। हमारा विश्वास करिये कि आपकी प्रतिक्रियायें गोपनीय रखी जायेंगी।

	१ बिल्कुल नहीं	२ बहुत कम	३ कम	४ न कम न अधिक	५ अधिक	६ बहुत अधिक	७ पूरी तरह से
१- आक्रामक (Aggressive)							
२- दयालु (Compassionate)							
३- शक्तिशाली (Energetic)							
४- नाटकीय (Theatrical)							
५- निश्चयात्मक, स्वाग्रही (Assertive)							
६- ईर्ष्यालु (Jealous)							
७- प्रभावशाली (Forceful)							
८- सहानुभूतिपूर्ण (Sympathetic)							
९- आविष्कार कुशल (Inventive)							
१०- साहसी (Adventurous)							
११- स्नेही (Affectionate)							
१२- बदले जाने की क्षमता रखने वाला (Adaptable)							

	१ बिल्कुल नहीं	२ बहुत कम	३ कम	४ न कम न अधिक	५ अधिक	६ बहुत अधिक	७ पूरी तरह से
१३- खिलाड़ी (Atheletic)							
१४- बातूनी (Talkative)							
१५- स्पष्ट (Frank)							
१६- पहल शक्ति (Initiative)							
१७- चापलूसी पसन्द (Flatterable)							
१८- सज्जन [Gentle]							
१९- स्पष्टवादी [Straight forward]							
२०- अपने पर भरोसा रखने वाला या आत्म- विश्वासी [Self Reliant]							
२१- जिसका अनुमान न लगाया जा सके [Unpredictable]							
२२- आत्म ^{पर} स्त्रि [Self Sufficient]							
२३- आसानी से धोखा खाने वाला [Easily deceived]							
२४- तेजस्वी [Vigorous]							
२५- विश्वस्त [Confident]							
२६- शर्मीला [Shy]							
२७- प्रभावी, प्रबल [Dominant]							

	१ बिल्कुल नहीं	२ बहुत कम	३ कम	४ न कम न अधिक	५ अधिक	६ बहुत अधिक	७ पूरी तरह से
२८- स्नेहमय [Warm]							
२९- परिपक्व [Mature]							
३०- आकर्षक [Attractive]							
३१- साहसी [Courageous]							
३२- सौम्य [Charming]							
३३- उद्यमशील [Enterprising]							
३४- मनोहर [Graceful]							
३५- कलात्मक [Artistic]							
३६- स्वतन्त्र [Independent]							
३७- मृदुभाषी [Soft-Spoken]							
३८- व्यक्तिवपरक [Individualistic]							
३९- बालसुलभ [Child-like]							
४०- व्यवहारिक [Practical]							
४१- उत्तेजनाशील [Excitable]							
४२- दृढ़विश्वासी [Willing to take-a-stand]							

	१ विल्कुल नहीं	२ बहुत कम	३ कम	४ न कम न अधिक	५ अधिक	६ बहुत अधिक	७ पूरी तरह से
४३- कोमल [Tender]							
४४- नेतृत्व [Leadership]							
४५- आज्ञाकारी, विनम्र [Submissive]							
४६- कठोर [Tough]							
४७- संवेदनशील [Sensitive]							
४८- डरपोक [Fearful]							
४९- भावुक [Sentimental]							
५०- उत्साही [Enthusiastic]							

यह प्रश्नावली यह ज्ञात करने के लिए है कि हमारे समाज की कुछ महत्वपूर्ण घटनायें किस प्रकार व्यक्तियों को प्रभावित करती हैं। इस प्रश्नावली में प्रत्येक पद के लिए विकल्पों का एक युग्म (जोड़ा) “क” व “ख” दिया गया है। कृपया प्रत्येक युग्म में से एक (केवल एक) वक्तव्य चुनिए जिसे आप अपने से सम्बन्धित स्थितियों में अधिक उपयुक्त मानते हैं। पूरी तरह निश्चित होकर उसको चुनिए जिसे आप वास्तव में अधिक सही समझते हों अपेक्षाकृत उसके जिसको आप अपने लिए सही होना पसन्द करेंगे। यह व्यक्तिगत विश्वास का एक मापक है। अतः इसमें सही या गलत उत्तर नहीं है।

कुछ घटनाओं में आप यह पा सकते हैं कि आप दोनों ही वक्तव्यों में या किसी में भी विश्वास नहीं रखते हैं। ऐसी स्थितियों में निश्चय होकर उसे चुनिए जिस पर अपने सम्बन्ध में आप अधिक विश्वास करते हों। चयन करते समय प्रत्येक पद की प्रतिक्रियायें स्वतन्त्रता पूर्वक देने का भी प्रयास कीजिए। कृपया अपने पहले के चयनों द्वारा प्रभावित मत होइए। अपने चयन को सही विकल्प “क” या “ख” पर निशान (✓) लगा कर बताइए।

- १- क- व्यक्तियों के जीवन में अनेक दुखद घटनायें अंशतः दुर्भाग्य के कारण हैं।
ख- व्यक्तियों का दुर्भाग्य उनके द्वारा की जाने वाली गलतियों के परिणाम स्वरूप है।
- २- क- युद्धों के प्रधान कारणों में से एक यह है कि लोग राजनीति में पर्याप्त रुचि नहीं लेते हैं।
ख- युद्ध सदैव होते ही रहेंगे, भले ही व्यक्ति उन्हें रोकने का भरसक प्रयास करें।
- ३- क- अंत में लोगों को वह सम्मान मिल ही जाता है जिसके वे इस संसार में योग्य हैं।
ख- दुर्भाग्यवश एक व्यक्ति की योग्यता अक्सर अज्ञात ही रह जाती है चाहे वह कितना ही अधिक प्रयास करे।
- ४- क- सीमित साधनों में भी नारी अपने प्रयासों से अपनी गृहस्थी सुचारु रूप से चला सकती है।
ख- गृहस्थी को सुचारु रूप से चलाना मुख्यतः साधनों की व्यवस्था पर निर्भर करता है।
- ५- क- बिना सही अवसर के कोई प्रभावशाली नेता नहीं बन सकता।
ख- जो योग्य व्यक्ति नेता नहीं बन पाते, उन्होंने सही अवसर का लाभ नहीं उठाया।
- ६- क- आप चाहें कितना कठिन प्रयत्न करें, कुछ लोग आप को नहीं ही पसंद करते।
ख- जो व्यक्ति अपने को दूसरों के द्वारा पसंद नहीं करवा पाते, वे यह नहीं समझते कि दूसरों के साथ किस प्रकार चलना चाहिए।
- ७- क- मैंने अक्सर पाया है कि जो होने वाला है, वह होगा ही।
ख- भाग्य पर विश्वास करना मेरे लिए उतना अच्छा नहीं साबित हुआ है जितना किसी कार्यप्रणाली की दिशा को निश्चित करने के बारे में निर्णय लेना।
- ८- क- सफल होना कठोर परिश्रम की बात है, भाग्य का इससे थोड़ा या कोई सम्बन्ध नहीं है।
ख- अच्छी नौकरी को प्राप्त करना प्रमुखतः सही स्थान पर सही समय में होने पर निर्भर करता है।

- ६- क- आम नागरिक का सरकारी निर्णयों में एक प्रभाव हो सकता है ।
 ख- यह संसार सत्ता प्राप्त कुछ लोगों द्वारा चलाया जाता है, साधारण व्यक्ति इसके बारे में कुछ अधिक नहीं कर सकते ।
- १०- क- जब मैं योजनायें बनाती हूँ तो मुझे पूर्ण विश्वास है कि मैं उन्हें कार्यरूप दे सकती हूँ ।
 ख- बहुत आगे की योजना बनाना सदैव बुद्धिमानी नहीं होती क्योंकि अनेक चीजें किसी प्रकार भी अच्छे या बुरे भाग्य का परिणाम हो जाती हैं ।
- ११- क- बहुत बार जो मैं पाना चाहती हूँ, उसका भाग्य से बहुत थोड़ा या बिल्कुल भी सम्बन्ध नहीं होता ।
 ख- कई बार हमें क्या करना है, इसका निर्णय सर्वप्रथम सिक्का उछाल कर भी कर सकते हैं ।
- १२- क- कौन मालिक (वास) बन जाता है, प्रायः इस पर निर्भर करता है कि कौन सही स्थान पर पहले पहुंचने में पर्याप्त भाग्यवान रहा ।
 ख- लोगों से सही कार्य करवाना योग्यता पर निर्भर करता है, इसमें भाग्य का बहुत कम या कोई हाथ नहीं होता ।
- १३- क- जहाँ तक सांसारिक घटनाओं का सम्बन्ध है, हम में से अधिकांश ऐसी शक्तियों के शिकार हैं, जिन्हें हम न तो समझ व न ही नियंत्रित कर सकते हैं ।
 ख- राजनैतिक व सामाजिक मामलों में सक्रिय भाग लेकर लोग संसार की घटनाओं को नियंत्रित कर सकते हैं ।
- १४- क- अधिकांश लोग यह नहीं महसूस करते कि किस हद तक उनका जीवन आकस्मिक घटनाओं द्वारा नियंत्रित होता है ।
 ख- वास्तव में भाग्य जैसी कोई वस्तु नहीं होती है ।
- १५- क- यह जानना कठिन है कि एक व्यक्ति आपको वास्तव में पसन्द करता है या नहीं ।
 ख- आपके कितने मित्र हैं, इस पर निर्भर करता है कि आप कितने अच्छे व्यक्ति हैं ।
- १६- क- अंत में हमारे साथ घटित होने वाली बुरी घटनायें अच्छी के साथ संतुलित हो ही जाती हैं ।
 ख- अधिकतर दुर्भाग्य योग्यता की कमी, अज्ञानता, आलस्य या इन तीनों के परिणाम स्वरूप होता है ।
- १७- क- समुचित प्रयास द्वारा हम राजनैतिक भ्रष्टाचार को दूर कर सकते हैं ।
 ख- राजनीतिज्ञों द्वारा कार्यालय में किये जाने वाले कार्यों पर लोगों का अधिक नियन्त्रण कर पाना कठिन होता है ।
- १८- क- कभी-कभी मैं समझ नहीं पाती कि कार्यों का मूल्यांकन किस प्रकार किया जाता है ।
 ख- मैं कितना कठिन परिश्रम करती हूँ और कैसी प्रशंसा प्राप्त करती हूँ, दोनों के बीच एक सीधा सम्बन्ध है ।

- १६- क- अनेक बार मैं यह महसूस करती हूँ कि अपने साथ घटित होने वाली घटनाओं पर मेरा बहुत कम प्रभाव है।
 ख- मेरे लिए यह विश्वास करना असम्भव है कि संयोग या भाग्य की मेरे जीवन में महत्वपूर्ण भूमिका है।
- २०- क- लोग एकाकी होते हैं क्योंकि वह मित्रता के लिए प्रयास नहीं करते।
 ख- लोगों को प्रसन्न रखने के लिए कठोर परिश्रम या प्रयास करना अधिक उपयोगी नहीं है। यदि वे आपको पसन्द करते हैं, तो पसन्द करते ही हैं।
- २१- क- जो कुछ मुझ पर घटित होता है, वह मेरे कर्मों के कारण है।
 ख- कभी-२ मैं महसूस करती हूँ कि जो दिशा मेरा जीवन ले रहा है, उस पर मेरा पर्याप्त नियंत्रण नहीं है।
- २२- क- अधिकांश समय मैं नहीं समझ पाती कि राजनीतिज्ञ जो व्यवहार करते हैं, वह वे क्यों करते हैं।
 ख- अन्त में राष्ट्रीय तथा स्थानीय स्तर पर बुरी सरकार के लिए लोग ही उत्तरदायी हैं।
- २३- क- यह कार्यवाही नारी के अपने प्रयासों पर निर्भर है कि वह घर व कार्यालय के बीच सामंजस्य स्थापित कर सके।
 ख- घर व कार्यालय के बीच सामंजस्य स्थापित करना भाग्य अथवा परिस्थितियों पर निर्भर करता है।

प्रश्नावली-३

नीचे कुछ कथन दिये गये हैं। कोई भी कथन सही या गलत नहीं है, लेकिन विभिन्न लोग कथन के बारे में अलग अलग प्रकार से सोचते हैं। आप कृपा करके हरेक कथन को पढ़िये तथा उसके बारे में अपनी राय नीचे लिखे पैमाने [जिसको कि पाँच भागों में बाँटा गया है] के आधार पर सावधानी पूर्वक, परन्तु शीघ्रता पूर्वक दीजिये।

१. पूर्ण सहमत।

२. सहमत।

३. समान रूप से सहमत या असहमत।

४. असहमत।

५. पूर्ण असहमत।

उदाहरण के लिए यदि आप कथन नम्बर एक से पूर्ण सहमत हैं तो पूर्ण सहमत पर (✓) का निशान लगा दीजिए। यदि आप कथन से असहमत हैं तो असहमत पर (✓) का निशान लगा दीजिए।

यदि इस सिलसिले में कोई भी बात समझ में न आयी हो तो आप बिना संकोच के पूछ सकते हैं। आपकी राय पूरी तौर से गुप्त रखी जायेगी।

- | | | | | | |
|---|-------------|-------|---------------------------|------|------------|
| १. अधिकांश लोग कहें चाहे जो कुछ भी, अपनी ही भलाई देखते हैं। | पूर्ण असहमत | असहमत | समान रूप से असहमत या सहमत | सहमत | पूर्ण सहमत |
| २. अधिकांश आदर्शवादी व्यक्ति वही करते हैं जो वे कहते हैं। | पूर्ण असहमत | असहमत | समान रूप से असहमत या सहमत | सहमत | पूर्ण सहमत |
| ३. अधिकांश विद्यार्थी यह जानते हुए भी कि नकल करने पर पकड़े नहीं जायेंगे फिर भी नकल नहीं करते हैं। | पूर्ण असहमत | असहमत | समान रूप से असहमत या सहमत | सहमत | पूर्ण सहमत |
| ४. अधिकांश विद्यार्थी नेता विद्यार्थियों के हितों को ही ध्यान में रखकर काम करते हैं। | पूर्ण असहमत | असहमत | समान रूप से असहमत या सहमत | सहमत | पूर्ण सहमत |
| ५. अधिकांश शिक्षक विद्यार्थियों को लगन से पढ़ाते हैं। | पूर्ण असहमत | असहमत | समान रूप से असहमत या सहमत | सहमत | पूर्ण सहमत |
| ६. राष्ट्रसंघ (U.N.O.) विश्व शान्ति को बनाये रखने के लिए कभी भी सफल नहीं होगा। | पूर्ण असहमत | असहमत | समान रूप से असहमत या सहमत | सहमत | पूर्ण सहमत |

[कृपया पन्ना उलटिए]

७. अधिकांश दुकानदार सही नाप-तोल से सामान देते हैं ।

पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत

८. अधिकांश लोग कानून को इस लिए नहीं तोड़ते कि उन्हें सामाजिक निन्दा या सजा का डर रहता है, न कि अन्तरात्मा उन्हें ऐसा करने से रोकती है ।

पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत

९. अधिकांश दुकानदार मिलावट का सामान बेचते हैं ।

पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत

१०. अधिकांश लोग चुनाव में मत ईमानदारी से देते हैं ।

पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत

११. देश का भविष्य बहुत ही आशाजनक लगता है ।

पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत

१२. जो समाचार लोग पढ़ते हैं या सुनते हैं वे कितने तोड़-मरोड़ कर दिये जाते हैं, यह जान कर अधिकांश लोग दंग रह जायेंगे ।

पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत

१३. अधिकांश माता-पिता अपनी धमकियों को पूरा करते हैं ।

पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत

१४. अजनबी लोगों को बिना परखे हुए विश्वास नहीं करना चाहिए ।

पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत

१५. न्यायालय ऐसी जगह है जहाँ हम सबको सही न्याय मिल सकता है ।

पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत

१६. बहुत सी राष्ट्रीय और अन्तर्राष्ट्रीय खेल-कूद प्रतियोगिताओं में हारजीत पहले से तय रहती है ।

पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत

१७. अधिकांश मजदूरों के काम की अगर निगरानी न की जाये तो वे पूरी मेहनत से काम नहीं करेंगे ।

पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत

१८. अधिकांश सरकारी दफ्तरों में घूस देकर काम कराया जा सकता है ।

पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत

१९. अधिकांश मरम्मत करने वाले ज्यादा पैसा नहीं लेंगे हालांकि वे यह जानते हैं कि आपको उनके काम की वारीकियों के बारे में कोई जानकारी नहीं है ।

पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत

२०. अधिकांश माता-पिता अपने वादों को पूरा करते हैं ।
पूर्ण सहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत
२१. आजकल के प्रतिस्पर्धा के युग में हरेक व्यक्ति को होशियार रहना चाहिए, ताकि उससे कोई अनुचित लाभ न उठा ले ।
पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत
२२. हमारे समाज में ढोंग बढ़ता जा रहा है ।
पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत
२३. अधिकांश जनता के प्रतिनिधि चुनाव के दौरान किए गए वादों को सच्चे मन से पूरा करने की इच्छा रखते हैं ।
पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत
२४. अन्तर्राष्ट्रीय राजनीति की असलियत का पता लग जाने पर लोग अचरज में पड़ जायेंगे ।
पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत
२५. हमें अखबारों, रेडियो व दूरदर्शन के द्वारा समाचार मिल जाते हैं, फिर भी सार्वजनिक घटनाओं का सही विवरण जानना मुश्किल है ।
पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत
२६. अधिकांश पुरुष महिलाओं को अपने समान समझते हैं ।
पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत
२७. अधिकांश महिलायें कार्यालयों में पुरुषों से अधिक लगन से कार्य करती हैं ।
पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत
२८. महिलाओं की अधिक कार्यकुशलता के बारे में अधिकांश पुरुष विश्वास नहीं करते हैं ।
पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत
२९. अधिकांश पुरुष आज भी यह सोचते हैं कि नारी का प्रथम स्थान घर व परिवार है ।
पूर्ण असहमत असहमत समान रूप से असहमत या सहमत सहमत पूर्ण सहमत

विभिन्न व्यक्ति जिस प्रकार अपने जीवन का संचालन करते हैं, उसके बारे में यह एक प्रश्नावली है। प्रत्येक प्रश्न को पढ़ें फिर जो विकल्प “अ” अथवा “ब” आपकी विशेषता अधिक बतलाता हो, उसको चुनिए व उसी के अनुसार उत्तर दीजिए। यहाँ पर दोनों में से उस विकल्प का चयन करना है जो आपकी विशेषता अधिक बतलाता हो अर्थात् जो आपके कार्य व भावनाओं का अधिक निकटता से वर्णन करता हो। आप यह भी महसूस कर सकती हैं कि कोई भी विकल्प आपके कार्य व भावनाओं का वास्तविक वर्णन नहीं करता है। तब भी दोनों में से उसका चयन कीजिए जिसे आप अपने अधिक नजदीक पाती हैं। उदाहरणार्थ—

(अ) जब मैं प्रसन्न होती हूँ, प्रत्येक व्यक्ति को मालूम हो जाता है।

(ब) जब मैं प्रसन्न होती हूँ, तो इसे अपने तक सीमित रखती हूँ।

जब आप प्रसन्न होती हैं तो जो कुछ आप करती हैं यदि “अ” इसका अधिक वर्णन करता है तो “अ” का चयन कीजिए। यदि “ब” उसको अधिक निकटता से बताता है तो “ब” का चयन कीजिए। अपने चयन को उपयुक्त विकल्प “अ” अथवा “ब” पर निशान (✓) लगाकर इंगित करें।

१. (अ) “मैं कौन हूँ” तथा “क्या होना चाहती हूँ”, इस प्रश्न का उत्तर देने के प्रयास में मैं बहुत उलझी हुई हूँ।

(ब) “मैं कौन हूँ” व “क्या होना चाहती हूँ” इस प्रश्न में मैं रुचि रखती हूँ लेकिन उनके बारे में प्रायः चेतन रूप से सोचती नहीं हूँ।

२. (अ) स्थान परिवर्तन करने अथवा जीवन में एक परिवर्तन करने के कारण जब मुझे अपने मित्रों से अलग होना पड़ता है तो मुझे अपने पुराने मित्रों को छोड़ने में बहुत बुरा लगता है लेकिन साधारणतया नये मित्रों को पाने में मैं आनन्द महसूस कर सकती हूँ।

(ब) स्थान परिवर्तन करने अथवा अपने जीवन में एक परिवर्तन करने के कारण जब मुझे अपने मित्रों से अलग होना पड़ता है तो साधारणतया मैं अपने पुराने मित्रों को छोड़ने से बहुत परेशान हो जाती हूँ और नई मित्रता बनाने के विचार से घबरा जाती हूँ।

३. (अ) मैं अपने रास्ते में बाधा पहुँचाने वाले कार्यों में निपुण हो जाती हूँ लेकिन साधारणतया मैं उनसे उतना अधिक आनन्द नहीं ले पाती हूँ।

(ब) मैं नए कार्यों की खोज करती रहती हूँ तथा उनमें निपुणता प्राप्त करने की चुनौती में मुझे आनन्द आता है।

४. (अ) मैं उन सम्भावनाओं की खोज में रहती हूँ जो मेरे कैरियर के लक्ष्यों की उन्नति में मदद करेंगे।

(ब) यदि सम्भव है तो मैं अपने कैरियर के लक्ष्यों की उन्नति करने का प्रयास करती हूँ लेकिन किसी विशेष चीज की खोज में मैं रास्ते से अलग नहीं होती हूँ,

५. [अ] मेरे कार्य में आने वाली बाधाएँ कभी-कभी मुझे परेशान कर देती हैं।
 [व] अपने कार्य में आने वाली बाधाओं की मैं परवाह नहीं करती हूँ।
६. [अ] मैं किसी कार्य को कैसे कर सकती हूँ, इस आधार पर अपने जीवन की योजना बनाने के लिए अधिक विचार नहीं करती।
 [व] मैं किसी कार्य को कैसे कर सकती हूँ, इस आधार पर मैं अपने जीवन को सामान्यतया संगठित करती हूँ।
७. [अ] मैं क्रमवद्ध रूप से आत्म-विकास की सारिणी पर चलती हूँ।
 [व] मैं नियमित रूप से आत्म-विकास के लिए कार्य करना मुश्किल पाती हूँ।
८. [अ] जीवन का अर्थ निकालने की कोशिश सामान्यतया मुझे परेशान कर देती है।
 [व] जीवन का अर्थ निकालने की कोशिश मुझे विशेषतौर से परेशान नहीं करती है।
९. [अ] एक व्यक्ति के रूप में मैं अपनी आंतरिक व बाह्य शक्तियों व सीमाओं की स्पष्ट छाया बनाने की कोशिश करती हूँ और सोचती हूँ कि ऐसा करना मेरे लिए आवश्यक है।
 [व] एक व्यक्ति के रूप में मैं अपनी आंतरिक व बाह्य शक्तियों व सीमाओं पर बहुत कम पुनः विचार करती हूँ क्योंकि ऐसा करना मुझे आवश्यक प्रतीत नहीं होता।
१०. [अ] अपने रास्ते को निर्देशित करने हेतु मैं प्रायः घटनाओं एवं दूसरी शक्तियों पर निर्भर रहती हूँ।
 [व] सामान्यतया एक व्यक्ति के रूप में मैं अपने ही बनाए रास्ते पर चलती हूँ।
११. [अ] किसी नौकरी या दिए गए कार्य को क्रियान्वित करने में मैं मुश्किलों के उभरने की आशा करती हूँ। अतः मैं बिना विशेष परेशान हुए आगे बढ़ती हूँ।
 [व] मैं किसी नौकरी या दिए गए कार्य को क्रियान्वित करने में मुश्किलों के उभरने की आशा करती हूँ अतः मैं आगे बढ़ जाती हूँ। लेकिन फिर भी उनके आने पर मुझे थोड़ी बहुत परेशानी होती है।
१२. [अ] यदि मैं दूसरे लोगों के साथ ठीक से मिलजुल कर नहीं रह सकती तो उसके बारे में चिन्ता करने की आवश्यकता नहीं समझती हूँ।
 [व] यदि मैं लोगों के साथ ठीक से मिलजुल कर नहीं रह सकती तो मैं यह जानने का प्रयत्न करती हूँ कि ऐसा क्यों है जिससे भविष्य में मैं उनसे और अच्छा व्यवहार कर सकूँ।
१३. [अ] नई परिस्थितियों में मैं उन प्रकार के वैयक्तिक सम्बन्धों की खोज करती हूँ जिनकी मुझे चाह है।
 [व] नई परिस्थितियों में मैं साधारणतया दूसरे व्यक्तियों को यह इशारा करने देती हूँ कि मेरे साथ वे किस प्रकार की मित्रता की सम्भावनाएँ पसंद करेंगे।

१४. (अ) मैं अपनी स्वतन्त्रता को महत्व देती हूँ फिर भी मैं प्रायः दूसरों के साथ चलने को अधिक पसंद करती हूँ ।
- (व) मैं दूसरों के साथ रहने पर भी अपनी स्वतन्त्रता को जितना सम्भव हो, बनाये रखने का प्रयास करती हूँ ।
१५. (अ) जैसे ही मेरे जीवन में कोई नया अनुभव या चरण समाप्त होता है मैं बिना पीछे देखे या भविष्य के प्रति अधिक विचार किए हुए आगे बढ़ने को प्रवृत्त हो जाती हूँ ।
- (व) जैसे ही मेरे जीवन का एक नया अनुभव या चरण समाप्त होता है, मैं पुनः निर्धारित करने की कोशिश करती हूँ कि मैं कहाँ हूँ और जीवन से क्या प्राप्त करना चाहती हूँ ।
१६. (अ) जब तक किसी कार्य को पूरा करना बहुत आवश्यक न हो, मैं उस कार्य को बाधाएँ आने पर छोड़ सकती हूँ ।
- (व) किसी कार्य को लेने पर जब तक वह समाप्त न हो जाए, मैं उसमें लगी रहती हूँ ।
१७. (अ) किसी कठिन कार्य को करने पर मैं सामान्यतः यह नहीं महसूस करती कि वह इतने प्रयास के योग्य है और उससे अधिक संतोष भी नहीं प्राप्त करती हूँ ।
- (व) मैं सोचती हूँ कि वास्तव में कठिन कार्यों को करने में मजा है तब भी जबकि उन्हें करने में मुझे हमेशा संतोष प्राप्त नहीं होता है ।
१८. (अ) प्रेम के बारे में मैं अपने मार्ग व विचार का अनुसरण करती हूँ ।
- (व) प्रेम के बारे में अपने मार्ग व विचार का अनुसरण करना मुझे विशेष रूप से महत्वपूर्ण प्रतीत नहीं होता है ।
१९. (अ) किसी वैयक्तिक समस्या के होने पर निर्णय तक पहुँचने से पहले मैं कभी-कभी परेशान हो जाती हूँ ।
- (व) किसी वैयक्तिक समस्या के होने पर मैं बिना अधिक परेशान हुए साधारणतया उसका हल निकाल लेती हूँ ।
२०. (अ) जीवन की जीत व हार मुझे स्वयं का पुनर्मूल्यांकन करने का एक अवसर देती है परन्तु कभी-कभी मैं अपने आगामी प्रयासों की सफलता के बारे में फिर भी चिन्ता करती हूँ ।
- (व) जीवन की जीत व हार मुझे स्वयं का पुनर्मूल्यांकन करने का एक अवसर देती है तथा मैं शान्ति के साथ स्वयं को जाँचने की ओर प्रवृत्त होती हूँ ।
२१. (अ) मैं सजीव होकर जीना पसंद करती हूँ अतः जीवन में योगदान देकर मैं उसे पूरी तरह जीने में संलग्न हूँ ।
- (व) सजीव होकर जीना अच्छा है, लेकिन जीवन जैसे चल रहा है उसको वैसे ही लेने पर सम्भवतः मैं कुछ अधिक प्राप्त कर सकूंगी ।

२२. (अ) मैं अक्सर मित्रों से कहती हूँ कि मैं कुछ करूँगी लेकिन फिर चिंतित हो जाती हूँ कि मैं उसको उतना अच्छा नहीं कर पाऊँगी जितना कि करना चाहिए ।

(व) मैं अक्सर मित्रों से कहती हूँ कि मैं कुछ करूँगी और अधिकतर विना परेशान हुए उसे अच्छी तरह कर ले जाती हूँ ।

२३. [अ] जो कार्य मुझे करना है उसके विषय में चिंतन उस कार्य को विना परेशान हुए करने में सहायता देता है ।

[व] वे सब कार्य जो मुझे करने हैं उनके बारे में न सोचने के लिए मुझे सचेत रहना पड़ता है अथवा मैं चिंतित हो जाऊँगी और उतना अच्छा नहीं कर पाऊँगी ।

२४. [अ] मैं सोचती हूँ कि मेरा जीवन वही होगा जो मैं बनाऊँगी लेकिन फिर भी सामान्यतया मैं घटनाओं को स्वयं घटित होने देना पसन्द करती हूँ ।

[व] मैं सोचती हूँ कि मेरा जीवन वही होगा जो मैं बनाऊँगी अतः सामान्यतया मैं उसका सामना करती हूँ व इससे अधिक से अधिक लाभ प्राप्त करती हूँ ।

२५. [अ] मैं इस बात का स्वयं उत्तरदायित्व लेती हूँ कि मैं अपने चारों तरफ उन सम्भावनाओं को देखूँ व खोजूँ जिनका मैं अनुसरण कर सकती हूँ ।

[व] मैं संसार की सम्भावनाओं को स्वयं अपने पास आने देने के लिए प्रवृत्त रहती हूँ ।

२६. [अ] जब मैं किसी कार्य को पूरा करने के लिए बैठती हूँ तथा उसे पूरा नहीं कर पाती हूँ तो मैं उसे पुनः नहीं करती हूँ क्योंकि मेरी मान्यता है कि पुनः करने पर कोई लाभ नहीं होगा ।

[व] जब मैं किसी कार्य को पूरा करने के लिए बैठती हूँ तथा पूरा नहीं कर पाती हूँ तो मैं अपनी शक्तियों व सीमाओं का पुनर्मूल्यांकन करती हूँ और उसी के अनुसार अपने लक्ष्यों को निर्धारित करती हूँ ।

२७. [अ] मैं साधारणतया वैयक्तिक लक्ष्यों को अपने तरीके से निर्धारित करती हूँ ।

[व] दूसरे लोग सामान्यतया मेरे वैयक्तिक लक्ष्यों में मेरी सहायता कर सकते हैं अतः मैं साधारणतया उनकी सहायता माँगती हूँ ।

२८. [अ] जब मैं स्वयं के लिए कोई योजना बनाती हूँ व उसको क्रियान्वित करती हूँ तो मैं अपने आप में अच्छा महसूस करती हूँ और इस अच्छी भावना को किसी प्रकार से प्रदर्शित करने का प्रयत्न करती हूँ ।

[व] जब मैं स्वयं के लिए कोई योजना बनाती हूँ व उसको क्रियान्वित करती हूँ तो मैं अपने आप में अच्छा सा महसूस करती हूँ लेकिन इस भावना का प्रदर्शन मुझे इतना महत्वपूर्ण नहीं प्रतीत होता है ।

२६. [अ] मैं व्यावसायिक परिस्थितियों में आने वाली कठिनाइयों एवं समस्याओं का अनुमान लगाने की कोशिश करती हूँ जिससे कि मैं चीजों को सुचारु रूप से चला सकूँ।
- [ब] मैं व्यावसायिक परिस्थितियों की कठिनाइयों को पार करने व चीजों को चलाए रखने की कोशिश करती हूँ लेकिन समस्याओं पर ध्यान देने के लिए मैं साधारणतया अपने रास्ते से अलग नहीं हटती हूँ।
२७. [अ] जब मेरा अपने किसी निकट सम्बन्धी से झगड़ा होता है तो मैं महसूस करती हूँ कि दोनों ही लोगों की गल्ती है अतः मैं स्वयं को यातना देने में अधिक लाभ नहीं देखती हूँ।
- [ब] जब मेरा अपने किसी निकट सम्बन्धी से झगड़ा होता है तो मैं सोचती हूँ कि मैं स्वयं पर विशेष ध्यान दूँ और देखूँ कि मेरा दूसरों के साथ कैसा सम्बन्ध है।
२९. [अ] मेरे लिए किसी व्यवसाय या कार्य का महत्वपूर्ण अंग उसे अपने तरीके से संचालित करना है जब तक कि वह सही ढंग से किया जाता है।
- [ब] मेरे लिए अधिकतर व्यवसाय व कार्य केवल कार्यमात्र हैं और इस लिए यह अधिक महत्वपूर्ण नहीं है कि उसे मैं अपने तरीके से करती हूँ या किसी दूसरे के तरीके से।
३२. [अ] मैं सामान्यतः कार्यों को इस प्रकार करती हूँ कि उनको पूरा करने की प्रक्रिया में मुझको किसी प्रकार की परेशानी एवं चिन्ता न हो।
- [ब] मैं अपने कार्यों व अन्य कार्यों को पूरा तो कर लेती हूँ लेकिन पूरा करने की प्रक्रिया में मैं इस सीमा तक लिप्त हो जाती हूँ कि मैं चिन्तित व परेशान हो जाती हूँ।
३३. [अ] कार्य सम्भावनाओं को खोजने के लिए ऐसी चीज प्राप्त करना महत्वपूर्ण है जिससे मैं जहाँ तक सम्भव हो सके स्वतन्त्र रह सकूँ।
- [ब] कार्य सम्भावनाओं को खोजने में मैं विशेष रूप से यह महसूस नहीं करती हूँ कि मुझे स्वतन्त्र रूप से कार्य करना होगा।
३४. [अ] मैं साधारणतया सामाजिक कार्यों को आसानी से व बिना परेशान हुए नियोजित कर लेती हूँ।
- [ब] सामाजिक कार्यों को नियोजित करते समय मैं चिन्तित सी होती हूँ कि चीजें बिल्कुल ठीक सम्पन्न नहीं होंगी।
३५. [अ] किसी व्यवसाय या दिए गए कार्य को लेने पर मेरे लिए यह बहुत अधिक महत्वपूर्ण नहीं होता कि क्या मैं उसको अपने तरीके से कर पाती हूँ।
- [ब] किसी व्यवसाय या दिये गये कार्य को लेने पर यह मेरे लिये महत्वपूर्ण है कि मैं उसे अपने तरीके से पूरा करूँ।

३६. (अ) मैं चीजों में सफल होने की कोशिश करती हूँ पर इसके बारे में सदा बहुत रचनात्मक नहीं हूँ ।
 (ब) मैं चीजों में ठीक से सफल होने के लिये कुछ रचनात्मक होने को प्रवृत्त होती हूँ ।
३७. (अ) अपने प्रति, दूसरे लोगों के प्रति और कार्यों के प्रति वचनवद्धता को पूरा करना जीवन का एक भाग है और मैं सामान्यतया इनके बारे में चिन्तः किये बिना इन्हें पूरा करती हूँ ।
 (ब) अपने प्रति, दूसरे लोगों के प्रति और कार्यों के प्रति वचनवद्धता को पूरा करना जीवन का एक भाग है लेकिन उन्हें पूरा करने की चिन्ता में मैं बंधी रहती हूँ ।
३८. (अ) अनेक परिस्थितियों में वैयक्तिक विकास की नयी सम्भावनायें पैदा हो सकती हैं लेकिन जो भी रुकावटें मेरे रास्ते में आती हैं मैं साधारणतया उनसे निपट लेती हूँ ।
 (ब) बहुत सी परिस्थितियों में एक व्यक्ति के रूप में मेरे विकास में सहायक सूचना देने वाले व्यक्तियों को मैं साधारणतया खोजती हूँ ।
३९. (अ) जब प्रत्येक चीज ठीक चल रही हो तो मैं आनन्द लेती हूँ लेकिन मैं साधारणतया इससे बड़ा सौदा बनाने के लिए अपने रास्ते से नहीं हटती हूँ ।
 (ब) जब प्रत्येक चीज ठीक चल रही हो तो मैं अवसर से अधिकांश लाभ उठाने के लिए वह सब करती हूँ जो कर सकती हूँ व उसमें सचमुच आनन्द लेती हूँ ।
४०. (अ) मैं सामान्यतया अपने जीवन को जिस ढंग से चला रही हूँ उसी ढंग से बिताना अधिक पसन्द करती हूँ ।
 (ब) मैं सामान्यतया आगे की सोचती हूँ व भावी स्थितियों के बारे में अपने विचारों व मतों को संगठित करती हूँ ।
४१. (अ) जब मैं किसी चीज को अपनी आशा के अनुकूल नहीं कर पाती हूँ तब अन्दर से बिना अधिक परेशान हुए कोई दूसरा कार्य चुन लेती हूँ ।
 (ब) जब मैं किसी चीज को अपनी आशा के अनुकूल नहीं कर पाती तो मेरी निराशायें कभी-कभी यह सोचना मुश्किल कर देती हैं कि इसके अलावा क्या किया जाय ।
४२. (अ) लोग साधारणतया मुझे घबरा देते हैं ।
 (ब) मैं लोगों के बीच में पूर्णतया सहज महसूस करती हूँ ।
४३. (अ) मैं योजना बनाने के पक्ष में नहीं हूँ लेकिन जब नये कार्य, नये लोग और नये अनुभव मेरे सामने आते हैं तो मैं उन्हें पसंद करती हूँ ।
 (ब) मैं नये कार्यों, नये लोगों व नये अनुभवों से आनन्द उठाती हूँ इसलिए मैं अपने जीवन की ऐसी योजना बना रही हूँ जो मुझे ये दे सके ।

४४. (अ) “मैं कौन हूँ” या “क्या बनना चाहती हूँ” इसके बारे में सोचने के अवसरों की मैं उत्सुकता से प्रतीक्षा करती हूँ ।
- (ब) “मैं कौन हूँ” या “क्या बनना चाहती हूँ”, इसके बारे में सोचने पर मैं आन्तरिक रूप से उलझ जाती हूँ ।
४५. (अ) जब तक मेरा जीवन अच्छी तरह से चल रहा है यह महत्वपूर्ण नहीं है कि सभी निर्णय मेरे हैं अथवा नहीं ।
- (ब) जब मैं अपने जीवन के विषय में स्वयं निर्णय लेती हूँ तभी मुझे वास्तविक संतोष मिलता है ।
४६. (अ) मैं कार्य की चुनौतियों की उत्सुकता से प्रतीक्षा करती हूँ, बिना परेशान हुए उन्हें प्राथमिकता देती हूँ और उनमें कुशलता प्राप्त करके आनन्द लेती हूँ । मुझे पूरी आशा है कि मैं जीवन के अधिकांश भाग में व्यस्त रहूंगी व इससे आनन्द प्राप्त करूंगी ।
- (ब) मेरे कार्य ने मेरे लिये अधिक कुछ नहीं किया, केवल चिन्तित किया है व मेरी क्षमताओं पर सन्देह किया है । मैं अपने अधिकांश जीवन में कार्य करने की आशा करती हूँ लेकिन मैं इसकी विशेष उत्सुकता से प्रतीक्षा नहीं करती हूँ ।

प्रश्नावली - ५

जीवन यापन के कुछ तरीके नीचे दिये गये हैं जिनका विभिन्न व्यक्तियों ने विभिन्न समय पर समर्थन व अनुसरण किया है। आपको प्रत्येक तरीके के लिये अपनी पसन्द अथवा नापसन्द को बताना है। प्रत्येक तरीके के नीचे प्रतिक्रियाओं की पाँच श्रेणियाँ दी गई हैं। नम्बर एक तरीके को पहले पढ़िये और उसके लिये अपनी पसन्द अथवा नापसन्द को दी गयी श्रेणियों में से एक पर जो आपके सबसे नज़दीक हो निशान [✓] लगा कर बताइये। यह प्रार्थना है कि आप अगला तरीका न पढ़ें जब तक आपने पहले वाले पर निशान न लगा लिया हो। आपके उत्तर गोपनीय रखे जायेंगे अतः स्वतन्त्र होकर उत्तर दीजिये।

तरीका नं० १

जीवन यापन की इस विधि का उद्देश्य सुख तथा पुण्य की प्राप्ति तथा विभिन्न परिस्थितियों के अन्तर्गत विभिन्न रूप से जीवन को सुरक्षित रखना है, यहाँ तक कि झूठ, चोरी व हिंसा भी यदि समाज हित के लिये हो तो क्षम्य है। सामाजिक नियमों का तो निर्वाह करना ही होगा। इसके लिये विशिष्ट व्यक्तियों के लिये विशिष्ट कर्तव्यों का निर्धारण करना होगा। कर्म को प्रोत्साहन देना तथा भाग्यवादी दृष्टिकोण से बचना होगा।

अत्यधिक नापसन्द नापसन्द तटस्थ पसन्द अत्यधिक पसन्द

This way of life aims at the attainment of happiness and righteousness, and the preservation of life in various ways under varying conditions. Even lying, theft and 'himsa' (हिंसा) are pardonable, if conducive to the good of many. The social order should be maintained. For this, there will have to be specific duties for specific persons. Action is to be encouraged and the fatalistic view is to be avoided.

तरीका नं० २

आत्म साक्षात्कार ही जीवन का मूल मंत्र है। यही मुक्ति का मार्ग है। मन को अन्तर्मुखी करके तथा अपनी आत्मा पर केन्द्रित करके मनुष्य को अपनी आत्मा की दिव्यता तथा उसकी नैसर्गिक स्वतन्त्रता की अनुभूति करनी चाहिये। मनुष्य को क्षणिक इन्द्रिय भोगों की ओर ध्यान नहीं लगाना चाहिये। जीवन का केन्द्र हमें आत्मा में ही खोजना होगा, जिसका उद्देश्य आत्म परिष्कार, आत्म स्पष्टीकरण एवं आत्मनिर्देशन है। इस प्रकार व्यक्तियों तथा पदार्थों पर निर्भरता से बचना चाहिये।

अत्यधिक नापसन्द नापसन्द तटस्थ पसन्द अत्यधिक पसन्द

Self-realisation should be the keynote of life. It is the way to liberation. Turning the mind within and concentrating on the spirit, a person should realise the divine nature of his own soul and its inherent

freedom. One should not let one's thoughts dwell on sensuous pleasures that are transient. The centre of life should be found within oneself, the aim being the "refinement, clarification and self-direction of one's self". Thus one should avoid dependence upon persons or things.

तरीका नं० ३

भोग ही जीवन का मूलमंत्र है। प्रायः यह देखा जाता है पापी फलते-फूलते हैं तथा पुण्यात्मा दुःख भोगते हैं। ऐसा मानना निराधार होगा कि पाप व पुण्य ही जीवन के सुख और दुःख के उत्तरदायी हैं। मनुष्य को जी खोलकर जीवन के उपभोग में लग जाना चाहिये। यही नैतिकता का निर्धारण किसी कार्य के उद्देश्य तथा उसमें निहित इच्छा से हो होता है। दर्दमनीय आकांक्षायें तथा तापसिक आदर्शों की उग्रता उन असन्तुष्ट व्यक्तियों के लक्षण हैं जो कि सरल, निश्चित तथा हितकर भोग के प्रवाह में बहने की क्षमता खो बैठे हैं। घर जो कि स्नेहपूर्ण तथा आरामदायक कोमल शैया, खाद्यपदार्थों से पूर्ण रसोईघर, स्नेहमयी पत्नी तथा मित्रों के सत्कार के लिये तत्पूता यही जीवन का समुचित स्थान है।

अत्यधिक नापसन्द

नापसन्द

तटस्थ

पसन्द

अत्यधिक पसन्द

Enjoyment should be the keynote of life. It is often seen that the sinful prosper and the virtuous suffer. There is no justification for believing that virtue and vice are responsible for happiness and sorrow. One should devote oneself to the fullest enjoyment of life. Morality here is determined by the object and the desire involved in an action. "Driving ambitions and the fanaticism of ascetic ideals are the signs of discontented people who have lost the capacity to float in the stream of simple, carefree, wholesome enjoyment". A home that is warm and comfortable, chairs and beds that are soft, a kitchen well stocked with food, a charming wife, and a door open to friends this is the place to live.

तरीका नं० ४

संतोष ही जीवन का मुख्य उद्देश्य है किसी भी कार्य की अति नहीं होनी चाहिये। दुःख तथा सुख की अतिशयता अवांछनीय है। किसी से भी कोई आदर्श नहीं रखना चाहिये। मित्र तथा शत्रु के प्रति समान भाव होना चाहिये। आदर्श व्यक्ति वही है जो प्रशंसा अथवा अपमान के प्रति समान रूप से उदासीन है।

अत्यधिक नापसन्द

नापसन्द

तटस्थ

पसन्द

अत्यधिक पसन्द

Contentment should be the main aim of life. One should not indulge in any thing in excess. Too much of either sorrow or happiness is not permissible. One should not expect anything from any body and should have sameness of attitude towards friends and foes alike. The ideal person is one who can take admiration or insult with equal indifference.

तरीका नं० ५

अच्छे जीवन के लिए हमें तन-मन तथा वाणी पर भली भांति संयम रखना चाहिये। आचरण की ओर ध्यान देने के अतिरिक्त व्यायाम भी करना चाहिये जिससे स्फूर्ति, स्थिरता व साहस की प्राप्ति हो। स्वस्थ शरीर ही नैतिक जीवन की प्रथम सीढ़ी है। मन को संतुलित रखने के लिये अधिक चिन्तन, वीभत्स पदार्थों के सोच विचार तथा मन की निष्क्रियता से बचना चाहिये। जीवन उत्तरोत्तर निश्चेष्टता तथा आराम की ओर झुक जाता है। इन प्रकृतियों के विरुद्ध हमें निरन्तर कार्यशीलता पर जोर देना चाहिये। जैसे कि शारीरिक श्रम, साहसिक कार्य व विशिष्ट समस्याओं का जैसे कि वे दिखाई देती हैं एक यथार्थवादी हल करना इत्यादि।

अत्यधिक नापसन्द

नापसन्द

तटस्थ

पसन्द

अत्यधिक पसन्द

To have a good life every one should control his body, mind and speech very carefully. Apart from paying attention to the course of conduct, one should take exercise which give lightness, steadiness and fortitude. "A healthy body is the first essential of normal life". To keep the mind in balance one should avoid too much of thinking, brooding over revolting objects and inactivity of the mind. Life continually tends to stagnate, to become "comfortable". Against these tendencies a person must stress the need of constant activity, physical action, adventure, the realistic solution of specific problems as they appear.

तरीका नं० ६

भिन्न भिन्न समय पर तथा भिन्न भिन्न प्रकार से हमें जीवन के अन्य सभी मार्गों से कुछ न कुछ अपनाना चाहिये। किसी समय उनमें से एक अधिक उपयुक्त है तथा दूसरे क्षण अन्य कोई अधिक उपयुक्त है। जीवन में भोग तथा मनन सभी समान मात्रा में होने चाहिये। जब उनमें से एक की भी अति होती है, हम जीवन की कोई महत्वपूर्ण वस्तु खो बैठते हैं। जीवन का लक्ष्य विभिन्न जीवन मार्गों की परस्पर अन्तर्क्रिया में निहित है। जीवन निर्माण में उन सभी मार्गों का प्रयोग करना चाहिए न कि किसी एक का।

अत्यधिक नापसन्द

नापसन्द

तटस्थ

पसन्द

अत्यधिक पसन्द

We should at various times and in various ways accept some thing from all other paths of life. At one moment one of them is more appropriate; at another moment another is the most appropriate. Life should contain enjoyment, action and contemplation in about equal amounts. When either is carried to extremes, we lose something important for our life. The goal of life lies in the dynamic interaction of the various path of life. One should use all of them in building a life and no one alone.

तरीका नं० ७

ग्रहणशीलता ही जीवन का मूलमंत्र है। जीवन की अच्छाइयाँ स्वयं ही बिना खोजे प्राप्त हो जाती हैं। दृढ़ संकल्प से इन्हें प्राप्त नहीं किया जा सकता। उन्हें न तो विषयासक्ति में न सामाजिक जीवन में भाग लेने में और न ही गहन चिन्तन में पाया जा सकता है। वृक्षों व आकाश की छाया में, प्रकृति के संगीत को सुनने की उन्मुक्त हृदय लेकर शान्ति तथा तन्मयता की अवस्था में ही बाह्य ज्ञान का हृदय में प्रवेश हो सकता है।

अत्यधिक नापसन्द

नापसन्द

तटस्थ

पसन्द

अत्यधिक पसन्द

Receptivity should be the keynote of life. The good things of life come of their own accord and come unsought. They cannot be found by resolute action. They cannot be found in the indulgence of sensuous desire; nor in participation of social life, nor in hard thinking. To sit alone under the trees and the sky open to nature's voices, calm and receptive, then can the wisdom from without come within.

तरीका नं० ८

निष्काम कर्म ही जीवन का मुख्य उद्देश्य होना चाहिये। मनुष्य को स्वयं स्वार्थहीन व आसक्तिहीन रहकर उद्योगपूर्ण कर्तव्यों में भाग लेना चाहिये तथा उनको प्रोत्साहन देना चाहिये। अतः व्यक्ति को आसक्ति हीन रहकर कर्म करना चाहिये। आसक्तिहीन कर्तव्य पालन से ही व्यक्ति सुख की प्राप्ति कर सकता है।

अत्यधिक नापसन्द

नापसन्द

तटस्थ

पसन्द

अत्यधिक पसन्द

Activity should be the main aim of life, but activity with detachment. One should participate in and encourage diligent performance of duties though oneself remaining detached and unselfish. One should thus work with detachment. By such performance of duties without attachment a person attains bliss.

तरीका नं० ९

जीवन यापन की यह विधि इस बात पर जोर देती है कि व्यक्ति को जहाँ तक हो सके पवित्र होना चाहिए। शरीर हमें इस कारण मिला है कि इसकी सहायता से हम भगवान की श्रद्धापूर्वक सेवा कर सकें। यह हमारा कर्तव्य है कि हम इसको अन्दर व बाहर दोनों से ही पवित्र व निष्कलंक रखें, जिससे कि समय आने पर हम इसको

इसी पवित्र रूप में उसको दे सकें, जिससे हमें यह शरीर प्राप्त हुआ है। सत्य, अहिंसा, त्याग व प्रेम ही जीवन के मूलमंत्र हैं जो कि हमें “ब्रह्म” के समीप पहुंचा सकते हैं। आत्मसंयम ही जीवन में साधारण व वास्तविक व्यवहार में व्यवहृत होना चाहिये।

अत्यधिक नापसन्द

नापसन्द

तटस्थ

पसन्द

अत्यधिक पसन्द

This way of life emphasises that one should be as pure as possible. Our body has been given to us on the understanding that we should render devoted service to God with its aid. It is our duty to keep it pure and unstained from within as well as without so as to render it back to the Given when the time comes for it, in the state of purity in which we got it.” Truth, Nonviolence, Sacrifice and affection are the keynotes of life which can bring us nearer to Divine. Self-restraint must be considered to be the ordinary and natural practice of life.

क्या आपने अपने परिवार के परम्परागत रीति-रिवाजों से अपने को अलग कर लिया है ? [एक पर निशान लगाए]।

- (क) अपना रखा है।
- (ख) थोड़ा अपना रखा है।
- (ग) अलग कर लिया है।

आप प्रार्थनाएँ कब-कब करते हैं ? [एक पर निशान लगाएँ]।

- (क) प्रतिदिन।
- (ख) सप्ताह में एक बार।
- (ग) विशेष अवसरों पर।
- (घ) कभी नहीं।